

Sovereign Order of the Elder Brethren Rose ✠ Cross

Founded by Pope John XXIII of Avignon (France) in 1317

Philippus-Laurentius, Grand Master (1975-)



Rose ✠ Cross Chronicles

Scroll Three, Part Three

Documents belonging to O.S.F.A.C

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The Knights Temple Churches

(Castles)



In 1099 AD, the First Crusade re-captured the Holy Land in general, and the city of Jerusalem in particular, following the Muslim invasions which had conquered the area some 300 years earlier.

Lots of Christian pilgrims wanted to travel to the area, but it was a very dangerous journey.

Two ex-crusaders therefore established a monastic order to protect travellers to and from the Holy Land.

The first members were all related, by blood or as in-laws, to each other, and there were 9 founding members.

The order was approved by the King of Jerusalem, Baldwin II, and one of those crusaders, Hugh de Payens, became the first Grand Master of the order.

Baldwin gave the Temple Mount, the site of the Temple of Solomon, and now the site of the Dome of the Rock, to the Knights. They thus acquired both a headquarters, and a name for the new order.

It swiftly gained status as a favoured and important order, and was endorsed by the Papacy in 1129, and became even more powerful in 1139 when it became answerable only to the Pope, and therefore exempt from local laws, and Kings, Dukes, and Bishops.

But by the early 14th century, its sheer power and wealth attracted the envious attention of the greedy and power-hungry French King, Philip IV.

He owed the Templars rather a lot of money, and turned his full attention to the destruction of the order.

Many Templars were accused of heresy, burned alive, imprisoned in terrible conditions, or sent away to other, obscure orders of monks.

The Pope completed the task by dissolving the Knights Templar altogether in 1312.

The property from the order went mostly to the Knights Hospitallers, another military order of monks.

In some countries, the Knights re-formed into new orders, with the same property, same people, and a new name. Some was grabbed by the rulers of the areas in question

The Knights Templar were an organization that fought for the word of God. However, as time went by, their ideals of being soldiers for Christ was not what they expected, nor did it satisfy them. Over time they evolved, and their small society gained presence, and decisions were made in the confines of fortifications all over the world.

The Templars erected many buildings in the west including preceptories, churches, and granges for administration purposes. They were simplistic and utilitarian in form with of course a few exceptions. There was no dictated form of Templar church architecture.

Over the years, misconceptions about the circular construction of temples in Paris have led people to believe that every circular building was constructed by the Templars. However, that was not the case.

Furthermore, the Templars did not believe that money should be spent on elaborate church construction and ornate accessories. Besides, allowing the construction of overblown and over indulgent European castles would only be an economic liability.

There was one exception, that being the Iberian peninsula, where in Aragon and Portugal the Order was pledged to fight against the Moors, and needed castles just as it needed them in the Holy Land.

In 1099, Jerusalem was captured by the crusaders and instead of the complete destruction of Solomon's temple, it was turned into a royal palace for the crusaders. In 1119, the temple was turned into the main headquarters for the Knights Templar. Many renovations were made including new vaulted ceilings and boundary walls around the interior worship areas to section off the rituals.

In most cases, these structures were built both for the use of a chapel and a fortress. They were aligned with the sea and the lookout towers were constructed in a way that made their surrounding fortresses more visible in case of attacks. Chastal Blanc was situated in the Safita's three hills and from the tower the Templars were able to view their strongholds at Tartus and Ruad Island to the northwest, Chastel Rouge to the southwest, Akkar to the south, and Krak des Chevaliers to the southeast. The bottom floor is an Orthodox chapel maintained for the worship of Saint Michael and by the residents of Safita. The upper floor was used as a dormitory and the angled windows for archers.

From a historical standpoint, Krak des Chevaliers is by far the best preserved feudal castle in the world. This fort was part of the network along the Mediterranean that controlled the fishing industry and watched for Muslim armies gathering in Syria. "In 1142 it was given by Raymond II, count of Tripoli, to the Hospitallers, contemporaries of the Knights Templar." Keeping with the traditions of an inner sanction, more walls were built around the fortress forming almost a series of nesting areas.

There were drawbridges connecting the courtyard, a chapel, and two stone stables which held up to a thousand horses. Storage areas were built below the fortress, into the cliff-sides. "It is estimated that the Hospitallers could have withstood a siege for five years."

In 1266, the Mamluk sultan Baybars wiped out the Christian Templar population and turned it into a Muslim town called *Safad* or *Safat*. According to al-Dimashqi (who died in Safed in 1327), writing around 1300, Baybars after levelling the old fortress, built a "round tower and called it Kullah. Its height is 120 ells, and its breadth is 70. And to the terrace-roof (of the tower) you go up by double passage. Five horses can ride up to the top (of the tower) abreast by winding passage-way without steps. The tower is built in three stories. It is provided with provisions, and halls, and magazines. Under the place is a cistern for rain-water, sufficient to supply the garrison of the fortress from year's end to year's end.



Al-Aqsa Mosque (Jerusalem)

The Al Aqsa Mosque was built by the Muslim Caliph Al-Walid 20 years after the erection of the Dome of the Rock, in the year 711, at the far side of the Temple Mount platform to identify the compound as the place from which Mohammed ascended to heaven. Al-Aqsa means the farthest point, and refers to Mohammed's miraculous night flight on his winged horse, Al-Buraq, from Mecca to Jerusalem and back.

Over the past 1,300 years the building has undergone many alterations, including after parts of it collapsed during earthquakes and wars. In the 12th century the mosque was taken over by the Knights Templar, who used it as their main headquarters in Israel. They called it Templum Salomonis (Royal Palace of Solomon) and architectural elements from that period can still be seen on the façade of the building and its eastern side. Beneath the building, where King Herod built up the hillside, the Crusaders stabled their horses and called the site Solomon's stables, even though there is no connection between them and the First Temple Period and King Solomon.

After Saladin took over the city in 1187, the mosque was returned to its original purpose and has been under Muslim control ever since. Today it is administered by the Waqf, the Muslim authority that manages the Muslim holy sites in Israel. The mosque's lead dome can be seen from various observation points around the Old City, but only Muslims are allowed into the prayer hall.



Chastel Blanc

Also known as Safita Tower, in Syria (see photograph on cover and above).

Safita (Arabic: **سَافِيتَا**, **Ṣāfītā**) is a city in northwestern Syria, located to the southeast of Tartous and to the northwest of Krak des Chevaliers. The city has a population of 33,000. It's situated atop three hills and the valleys between them, in the coastal mountain ranges of Syria. Safita grew prominent during the Crusades, and was inhabited by the Knights Templar of the castle Chastel Blanc, while a part of the County of Tripoli.

The “White Castle” was occupied by the famed Crusader order of the Knights Templar in the early 12th century, but was overrun and largely destroyed by an Arab army in 1171. The massive, rectangular keep remained, though, and is the key object of interest in the western Syrian town of Safita to this day. Indeed, according to some reports, it has attracted a new set of invaders — a detachment of Libyan jihadists eager to aid the rebellion supposedly occupied the medieval tower.

The tower is located at the top of a hill between two ravines not particularly deep or steep (at least today); it was built in its present state after Nur ad-Din, Atabeg (governor) of Aleppo twice briefly seized Chastel-Blanc; the castle which directly belonged to the Counts of Tripoli was then assigned to the Templars Knights who in a few years so greatly strengthened its fortifications that in 1188 Saladin, the conqueror of Jerusalem, was unable to seize it.



Chastel Rouge, also called **Qal'at Yahmur** **قلعة يحمرة** (Castle of Yahmur) is a small Crusader stronghold in the North West of Syria that belonged to the County of Tripoli.

Chastel Rouge

Chastel Rouge was part of the network of fortresses including Chastel Blanc, Krak des Chevaliers, and Arima. The castle stands in the village of Yahmur between Tartus and Tripoli., and belongs to the Frankish family, vassals of the Counts of Tripoli. The counts entrusted the structure to the Sovereign Military Hospitaller and 400 gold pieces were given to the Montolieu for compensation.

Little is known about the capture and early development of the place by the Crusaders. This is because it was a castle of secondary importance, and also to some doubts in identifying the castle in medieval sources. The stronghold seems to be in the hands of a Frankish family, the Montolieu, vassals of the Counts of Tripoli. Thus, it was part of the network of castles defending the County, for example Crac des Chevaliers, Chastel Blanc and Arima.

The Counts of Tripoli transferred the stronghold to the Hospitallers, and the Montolieus were given 400 bezants as compensation. In 1188, Saladin attacked the stronghold and destroyed it. The Crusaders could most probably retrieve it and keep it until they lost the County one century later.



View around the Temple Church at Tomar (Portugal)

Tomar

In 1159, the land was given to the Knights Templar and the Grand Master in Portugal, Gualdim Pais, laid the first stone of the Castle and Monastery that would become the Head-Quarters of the Order in Portugal in 1160. The Templars vowed to defend the peoples from Moorish attacks using the fortification as a shield. The *foral* or feudal contract was granted in 1162 by the Grand Master to the people. With the outpouring of criminals, they still were given certain rights in order to encourage a larger habitation. Women were also included in the order, which naturally they always were if they were the wife of a knight, however they were forbidden to bear arms or fight in battle. In 1190, the town was attacked by Almohad King Yakub, but the Templars were successful in defending their holding.

Around 1314, at the end of the Templar trials, the Pope was under extreme pressure to ban the Templars, so all the possessions and men were ordered to join the Order of Christ. All assets were then transferred and the Old Templar organization was reinstated in its new form, and recognized by the Pope John XXII.



Arwad (panoramic) is a very tiny islet with a maximum width of about half a mile and yet when in 1291 the Knights Templars were forced to surrender Tortosa to the Mamelukes they retreated to Arwad and for eleven more years they held the island in the hope of a new crusade to free the Holy Land.

Arwad

The island of Ruad was used as a staging area by the Crusaders, as they attempted to retake Tortosa after they lost the city in 1291. Mongol leader Ghazan asked the Cypriots to meet him in Armenia, and from there the Cypriots formed a land troop consisting of Templars, Hospitallers, and men under the rule of Amalric of Lusignan.

They had some success in Tortosa, but they were in need of reinforcements which never came. This resulted in the Crusaders having to flee to Ruad. Ruad was the last piece of the Holy Land ever possessed by the Templars, as they were losing the battle to the Muslims.



Sidon's Sea Castle (Arabic: *بحرية صيدا قلعة* *Kalaat Saida al-Bahriya*) is one of the most prominent archaeological sites in the Sidon, Lebanon. The City of Sidon is found on the Mediterranean coast of Lebanon. This ancient Phoenician city has been of great religious, political and commercial value; it is said to be inhabited since 4000 B.C. During the 13th century, the Crusaders built Sidon's Sea Castle as a fortress on a small island connected to the mainland by a narrow 80m long roadway.

Sidon Sea Castle

The Sidon Sea Castle was built by the Crusaders in 1228 A.D. , however all that remains after the fall of Acre to Mamluks are two towers overlooking the port town, as well as a connecting causeway. What fascinating about the construction of this particular sea fort is the use of Roman columns for reinforcements, a feature only seen at Roman sites.

Built by the Crusaders in 1228, the Sea Castle, connected to the mainland by a fortified Arab stone causeway, sits around 80 m offshore on a small island that was formerly the site of a temple to Melkart, the Phoenician version of Hercules. One of many coastal castles built by the Crusaders, it was largely destroyed by the Mamluks to prevent the Crusaders from returning to the region, but its renovation was ordered by Fakhreddine in the 17th century.



Bagras or **Baghras** is the name of a town and nearby castle in İskenderun district of present-day Turkey, in the Amanus Mountains. The castle, properly known as **Gastun** (or **Gaston**, **Guascon**, **Gastim**) provided a base for a force to cover the Syrian Gates, the passes between İskenderun and Antioch. It was built in two levels around a knoll, the fortification resembling Armenian work, and with water supplied by aqueducts.

Bagras

The construction of Bagras dates back to the 12th century and was occupied by the Knights Templar until 1189 when they were forced to turn it over to the Sultan of Egypt and Syria. By 1191, it was in the hands of the Armenians who's possession became a major contention between the Templars and the Antiochenes.

The Templars regained control in 1216, however the fortress was under siege at the same time by the forces of Aleppo, the oldest inhabited city in the world.

After the fall of Antioch to Baibars in 1268, the garrison lost heart, and one of the brothers deserted and presented the keys of the castle to him. The remaining defenders decided to destroy what they could and surrender the castle. Despite the loss of the castle, Hethum II of Armenia and Leo IV of Armenia soundly defeated a Mamluk raiding force in the nearby pass in 1305.



Trapessac (Turkish: *Darbı Sak Kalesi*) is a medieval fortress located 4 km north of the town of Kırıkhan in Hatay Province, Turkey. Trapessac was constructed in the 11th century by the Knights Templar and, together with the nearby fortress at Bagras, guarded the Syrian Gates, the principal pass between the coastal region of Cilicia and inland Syria.

The castle fell to Saladin in 1188 after a bitterly-fought, two-week siege. Lying as it did at a key point in the Amanus marches between the Principality of Antioch and the Armenian Kingdom of Cilicia, both the Templars and the Armenians were eager to retake the castle. Leo I of Armenia attempted to seize it in 1205 but was repelled by the defenders. The Templars also launched an expedition to recover it in 1237, but were ambushed and badly defeated, suffering grievous losses.

It was reoccupied by Hetoum I in 1261 after the Mongols captured it in their invasion of Syria. However, the Armenians were not to hold it long. After the defeat of the Armenian army at the Battle of Mari in 1266, Hetoum agreed to surrender the fortress to the Mamluks to ransom his son Leo. It passed into the hands of Baibars in 1268.

In 1280, the fortress was temporarily regained by Abaqa Khan when he advanced to sack Aleppo, only to be abandoned when he withdrew from Syria.

Trapessac

Trapessac is a fortress located north of the town of Kırıkhan in Hatay Province, Turkey. The feudal castle was erected in the 11th century by the Knights

Templar, together with the nearby fortress at Bagras. Once again, after a bitter defeat, Saladin gained the key to the fortress in 1188. The Templars, along with the Armenians, were in a great pursuit trying to overtake the fortress in 1237, but they were ambushed and sadly, they were defeated.

The Knights Templar in London (UK)



The **Temple Church** is a late-12th-century church in London located between Fleet Street and the River Thames, built for and by the Knights Templar as their English headquarters. In modern times, two Inns of Court (Inner Temple and Middle Temple) both use the church. It is famous for its effigy tombs and for being a round church. It was heavily damaged during the Second World War but has been largely restored. The area around the Temple Church is known as the Temple and nearby is Temple Bar and Temple tube station.

The "Poor Fellow-Soldiers of Christ and of the Temple of Solomon" order, better known as "The Knights Templar", was founded in 1119 AD, and dissolved by the Pope in 1312.

In just under 200 years, they became an immensely powerful and important order of fighting monks. They were far from the only military order, but they became (and remain) the best known. They were the wealthiest and most prestigious order.

Other monastic fighting orders included the "Sovereign Military Hospitaller Order of St. John of Jerusalem of Rhodes and of Malta" more usually known as the "Knights Hospitaller", the "Hospitallers of St Thomas of Canterbury at Acre" or the "Knights of St. Thomas" and "The Order of the Teutonic Knights of St. Mary's Hospital in Jerusalem" better known as the "Teutonic Order.



The Temple Church is one of the most historic and beautiful churches in London.

The Knights Templar remain fascinating to this day. And in London, you can still visit the Templars' New Temple, and see the Temple Church they built. It's still a fully-functioning parish church, and open to visitors.

I am a member of Middle Temple, and therefore a parishioner of Temple Church. It is absolutely a fascinating place.

Hugh de Payens, the first Grand Master of the Knights Templar, visited England to set up a branch of the Order.

The Anglo-Saxon Chronicle recorded his visit, saying:

This same year, (A.D. 1128,) Hugh of the Temple came from Jerusalem to the king in Normandy, and the king received him with much honour, and gave him much treasure in gold and silver, and afterwards he sent him into England, and there he was well received by all good men, and all gave him treasure, and in Scotland also, and they sent in all a great sum in gold and silver by him to Jerusalem, and there went with him and after him so great a number as never before since the days of Pope Urban.

When the Knights first set up shop in London, they occupied a site on what it now High Holborn.

Holborn is an area of London between the two traditional cities of London and Westminster, and it was therefore between the commercial centre (still the commercial centre of London, called "the City" or "the Square Mile") and the home of government and religion in Westminster.

The Knights Templar also built a round church near Castle Baynard, in the City of London, near where the River Fleet flowed into the Thames.

The High Holborn site became crowded. The Knights acquired a site to the south of High Holborn, called the New Temple, and built a large complex of buildings there.

There were dormitories, eating houses, a treasury, training grounds, stables, cook-houses, and a multitude of the other buildings needed to sustain a group of fighting monks.

The Temple Church was also built there, and was consecrated in 1185 in the presence of King Henry II, and Heraclius, Patriarch of Jerusalem.

The New Temple

The New Temple became an important place in English affairs.

Kings kept their valuables there, used the Templars as bankers, and held meetings there.

Henry II attended the consecration of the Temple Church, and donated large sums and land to the order.

Henry III buried one of his sons there, and planned to be buried there himself (although he later changed his mind and was buried in Westminster Abbey instead).

King John was staying at the New Temple when the Barons and he agreed on the Magna Carta, later signed at Runnymede.

The Building of Temple Church

The Knights Templar were founded in, and passionate about, Jerusalem.

Most Christian Churches, in the early Medieval period, were built as they still are today, in a cross or square shape.

The Knights, however, tended to build their churches and temples after the fashion of the Church of the Holy Sepulchre in Jerusalem. They did not build all their churches in this way, and some other orders, such as the Knights Hospitallers, also build the odd round church.

The Temple Church was a round church from the beginning.

The Church has two main parts; the round church to the east, and the later rectangular addition to the west.

Until it was broken during renovation work in the late 17th century, an inscription above the door of the round church read:

On the 10th of February, in the year from the incarnation of our Lord 1185, this church was consecrated in honour of the blessed Mary by our lord Heraclius, by the grace of God patriarch of the church of the Resurrection, who hath granted an indulgence of fifty days to those yearly seeking it.

After Henry III stated he intended to be buried in Temple Church, the rectangular part was added. The chronicler monk, Matthew Paris, wrote of the occasion:

About the same time (A.D. 1240) was consecrated the noble church of the New Temple at London, an edifice worthy to be seen, in the presence of the king and much of the nobility of the kingdom, who, on the same day, that is to say, the day of the Ascension, after the solemnities of the consecration had been completed, royally feasted at a most magnificent banquet, prepared at the expense of the Hospitallers.

The styles of the two parts are quite different. The Round Church was built in the later Norman style, and is 55 feet in diameter. The arches and windows are a mixture of the round Norman style, and the early gothic pointed arches.

The rectangular part is pure Medieval gothic, with slender, pointed arches, and narrow columns.

After the Knight Templars' suppression



Inside the Temple Church in London

After the order was dissolved, the New Temple was handed over to the Knights Hospitallers.

They had centres of their own, and therefore decided to rent the New Temple site to two colleges of lawyers, who liked the site between London and Westminster.

The two organisations set up in a similar fashion to the colleges at Oxford and Cambridge, shared the Temple Church between them as their private chapel.

Henry VIII did not exempt the Knights Hospitallers from the dissolution of the monasteries during the Reformation, and their property passed to the Crown in the late 1530s.

The two Inns of Court, Middle Temple and Inner Temple, continued to rent their premises from the Crown.

On 13th August 1608, King James I granted the Middle and Inner Temple a Royal Charter giving them use of the Temple site in perpetuity, provided that they maintained and cared for the Temple Church between them, a charter which remains valid today.

The architecture of Temple Church



The entrance to the Temple Church is on the south side of the building. It is a beautiful door, in a classically Norman style, deeply recessed into the wall. Columns on either side of the doorway are carved with roses, leaves, and abstract patterns.

At the top end of the columns are carved statues of saints, monks, and a King and Queen.

The round part of the church is held up by 5 columns in the inner circle, and the outer circle, or cloister, leans up towards the roof above. High up are many carvings of beast, the souls of the damned in hell or purgatory, and other absolutely beautiful and astonishing stone carvings.

The rectangular part of the church consists of a central nave, and two aisles either side. The pointed gothic arches and columns of Purbeck Marble and Caen Stone allow light to flood into the building.

The Knights Templar also built a cell, for punishment. This was 4 feet 6 inches long, and 2 feet 6 inches wide, so an adult could not lie down in it. A window allowed the prisoner to watch the Mass in the main church.

Why did Knights Templar fail in creating states after all?



The Crusader states were initially founded after successful European campaigns in the areas in and around the Holy Land. Due to their power and victories they settled and created the four kingdoms, known as the Crusader states, influencing some changes in the Muslim world. But with time the Crusaders' glamour and influence started to fade and they ultimately failed due to many various conditions and reasons.

The biggest factor in the Crusader's failure was the Muslim's numbers. The Crusaders were outnumbered immensely after the union of the Muslim states under the rule of Saladin. In the late 12th century Saladin successfully united most of the Muslim tribes in the Holy Lands and Mesopotamia, defeating the Crusaders. A huge number of the Crusaders also left the Holy Lands after the Conquest of Jerusalem, creating a situation where the rest of the knights were not only outnumbered but also spread thin over the big territory of Syria and Palestine.

Another factor was the lack of sea transport and the expense of land transport to Syria and the non-united Christian church. As the Crusaders did not have a sea route to the Holy Lands they had to travel by horse through east Europe,

Bulgaria and Byzantine. This left the horses and men tired and unmotivated after the arrival in the Middle East. The tension between the two branches of Christianity in Europe (Rome and Constantinople) also endangered the Crusaders because they were sometimes secretly attacked and ambushed in Byzantine, Hungary and Bulgarian territory.

The climate in the Middle east also slowly contributed towards the failing of the crusades.

The heat made fighting for the crusaders in their very heavy armor very tiresome and unbearable. They could not ride for long distances or fight for long periods of time. In comparison the natives used light weight armor and light horse to manoeuvre and camels for skirmishing.

The transportation of the feudal system was the distinctive reason for the founding of four separate rival kingdoms by the Crusaders allowing the united Muslims states to invade and destroy the separate Crusader states one by one. The first state to fall was Edessa in 1144 and the other countries soon followed. Although many other Crusades followed to recover the recent losses all failed.

A very important factor in the failing of the crusades was also the huge cultural difference between the settled Crusaders and the new comers. The old crusaders that stayed began to slowly accept the new ways of the Muslims. Their camps looked just like the Muslim cities, they started to have multiple wives (harems with veiled women), allowed Muslims to pray in the newly built chapels and even began to fight like the Muslims – in little raid groups interrupted by truces.

And the last important factor in the failing of the Crusades was the presence of the Italia city-states. They supported the crusaders with a navy by taking the coastal cities in the Middle East but they also cheated the crusaders. At times they would not cooperate with the crusaders in battle which could hurt their trade. Also the Italian states controlled most of the trade depriving the crusaders of any ways of collecting money for their conquests.

Even though all these factors worked against the Crusades, the crusaders managed to keep control over the Middle East for a period of time. Later on the following crusaders tended to keep distance from Jerusalem and had different goals. In the end the Crusades failed because of two main reasons – the united tribes under Saladin's rule and the immense distance between Europe and the Holy Lands.



General Grand Master Philippe Laurent De Coster, B.Th., D.D. in the Temple Church
London, in 2012





Seal of Louis XV,
Count of Provence,
on parchment paper
in 1741.

Size: 65 x 35.

Large wax seal 11 cm
in diameter.

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This seal (A. No. 1481)
is
a very damaged document.

It is attributed to
Giuliano della Robere,
Bishop of Santa Sabina,
but it might belong to
a Medici.

Pope Julius II (Giuliano della Rovere)



Pope Julius II (c. 5 December 1443 – 21 February 1513), nicknamed "The Terrible Pope" (Il Papa Terribile) and "The Warrior Pope" (Il Papa Guerriero), was born Giuliano della Rovere. He was Pope from 1503 to 1513. His reign was marked by an aggressive foreign policy, ambitious building projects, and patronage for the arts.

There is disagreement about Julius' date of birth. Some sources put his birth as late as 1453. Giuliano della Rovere was the son of Rafaello della Rovere brother of Pope Sixtus IV and of Theodora Manerola, a lady of Greek extraction. Giuliano was an altar boy of his uncle Pope Sixtus IV (Francesco della Rovere). He was educated among

the Franciscans by his uncle, who took him under his special charge and later sent him to a convent in La Pérouse with the purpose of obtaining knowledge of the sciences. However, he does not appear to have joined the order of St. Francis, but rather remained a member of the secular clergy until his elevation to bishop of Carpentras, France, in 1471; very shortly after his uncle succeeded to the papal chair.

He was promoted to cardinal, taking the same title formerly held by his uncle, Cardinal of San Pietro in Vincula. With his uncle as Pope, he obtained great influence, and he held no fewer than eight bishoprics (including Lausanne from 1472; and Coutances from 1476, in addition to the archbishopric of Avignon. In the capacity of papal legate he was sent to France in 1480, where he remained four years, and acquitted himself with such ability that he soon acquired a paramount influence in the College of Cardinals, an influence which increased rather than diminished during the pontificate of Pope Innocent VIII. Shortly after in 1483 an illegitimate daughter was born, Felice della Rovere.

Rivalry grew over time between him and Cardinal Rodrigo Borgia, and on the death of Innocent VIII in 1492 Borgia was elected Pope Alexander VI. Della Rovere, jealous and angry, accused Borgia of being elected over him by means

of simony and a secret agreement with Ascanio Sforza. He at once determined to take refuge from Borgia's wrath at Ostia, and a few months afterwards went to Paris, where he incited Charles VIII of France to undertake a conquest of Naples.

Accompanying the young King on his campaign, he entered Rome along with him, and endeavoured to instigate the convocation of a council to inquire into the conduct of the pontiff with a view to his deposition; but Pope Alexander, having gained a friend in Charles VIII's minister Briçonnet by offering him the position of cardinal, succeeded in defeating the machinations of his enemy. Pope Alexander died in 1503, and his son, Cesare fell ill at the same time. Della Rovere did not support the candidature of Cardinal Piccolomini of Siena, who was (on 8 October 1503) consecrated under the name of Pope Pius III, but who died twenty six days afterwards. Della Rovere then succeeded by dexterous diplomacy in tricking the weakened Cesare Borgia into supporting him. He was elected as Pope Julius II to the papal dignity by the near-unanimous vote of the cardinals (indeed, the only 3 votes he did not receive were those of Georges D'Amboise, supposedly his main opponent and the favourite of the French monarchy, and the votes of Cardinals Carafa and Casanova) almost certainly by means of bribery. His election only took a few hours.

Giuliano Della Rovere thenceforth took the name of his fourth century predecessor, Julius I. From the beginning, Julius II set himself with a courage and determination rarely equalled, to rid himself of the various powers under which his temporal authority was almost overwhelmed. By a series of complicated stratagems he first succeeded in rendering it impossible for the Borgia to retain their power over the Papal States. He then used his influence to reconcile the two powerful Roman families of Orsini and Colonna, and, by decrees made in their interest, he also attached to himself the remainder of the Roman nobility.

Being thus secure in Rome and the surrounding country, he next set himself to oust the Republic of Venice from Faenza, Rimini, and the other towns and fortresses of Italy which it occupied after the death of Pope Alexander. In 1504, finding it impossible to succeed with the Doge of Venice by remonstrance, he brought about a union of the conflicting interests of France and the Holy Roman Empire, and sacrificed temporarily to some extent the independence of Italy in order to conclude with them an offensive and defensive alliance against Venice. The combination was, however, at first little more than nominal, and was not immediately effective in compelling the Venetians to deliver up more than a few unimportant places in the Romagna. But, by a brilliant campaign in 1506, Julius succeeded in freeing Perugia and Bologna from their despots (Giampolo

Baglioni and Giovanni II Bentivoglio, respectively), and raised himself to such a height of influence as to render his friendship of prime importance both to the Louis XII of France and the Holy Roman Emperor.

In 1506 he officially founded the Swiss Guard, in order to provide a constant corps of soldiers to protect the Pope.

In 1508, events so favoured the plans of Julius that he was able to conclude the League of Cambrai with Louis XII, King of France, Maximilian I, Holy Roman Emperor, and Ferdinand II, King of Aragon. The League fought against the Republic of Venice during the "War of the Holy League," also known as the "War of the League of Cambrai." Among other things, Julius wanted the Venetian possession of Romagna; Emperor Maximilian I wanted Friuli and Veneto; Louis XII wanted Cremona; and Ferdinand II wanted the Apulian ports. This war was a conflict in what was collectively known as the "Italian Wars".

In the spring of 1509, the Republic of Venice was placed under an interdict by Julius. During the course of the "War of the Holy League" and the "Italian Wars" in general, alliances and participants changed dramatically. For example, in 1510 Venice and France switched places. By 1513, Venice had joined France.

Sisto Gara della Rovere, the fifth and final cardinal-nephew of Julius II was the Prior in Rome of the Knights Hospitaller of Malta.

The achievements of the League soon outstripped the primary intention of Julius. By one single battle, the Battle of Agnadello on 14 May 1509, the dominion of Venice in Italy was practically lost. But, as neither the King of France nor the Holy Roman Emperor were satisfied with merely effecting the purposes of the Pope, the latter found it necessary to enter into an arrangement with the Venetians to defend himself from those who immediately before had been his allies against them. The Venetians on making humble submission were absolved at the beginning of 1510, and shortly afterwards France was placed under papal interdict. Attempts to bring about a rupture between France and England proved unsuccessful. On the other hand, at a synod convened by Louis at Tours in September 1510 the French bishops withdrew from papal obedience, and resolved, with Emperor Maximilian's cooperation, to seek the deposition of the pope. In November 1511, a council met for this objective at Pisa. Julius thereupon entered into the "Holy League of 1511." He allied with Ferdinand II and the Venetians against France. In short time, both Henry VIII, King of England (1509–47), and Maximilian I also joined the "Holy League of 1511."

Julius also convened a general council (that afterwards was known as the Fifth Council of the Lateran) to be held at Rome in 1512, which, according to an oath taken on his election, he had bound himself to summon, but which had been delayed, he affirmed, on account of the occupation of Italy by his enemies.

In 1512 the French were driven across the Alps, but it was at the cost of the occupation of Italy by the other powers, and Julius, though he had securely established the papal authority in the states immediately around Rome, was practically as far as ever from realizing his dream of an independent Italian kingdom when he died of fever in February 1513.

It is a common error that many associate the burial place of Julius as being in San Pietro in Vincoli as the location for the so-called "Tomb of Julius" by Michelangelo. However, this tomb was not completed until 1545 and represents a much abbreviated version of the planned original, which was initially intended for the new St Peter's Basilica. Instead, as was always intended, Julius was buried in St. Peter's in the Vatican.

His remains, along with those of his uncle, Pope Sixtus IV, were later desecrated during the Sack of Rome in 1527. Today, the remains of both lie in St. Peter's in the floor in front of the monument to Pope Clement X. A simple marble tombstone marks the site.

He was succeeded by Pope Leo X.

While Julius II's political and warlike achievements would alone entitle him to rank amongst the most remarkable of the occupants of the papal chair, his chief title to honour is to be found in his patronage of art and literature. He did much to improve and beautify the city. In 1506 he laid the foundation stone of the new St. Peter's Basilica, and he was a friend and patron of Bramante, Raphael, and Michelangelo. Michelangelo painted the ceiling of the Sistine Chapel for Julius.

Character

Julius II is usually depicted with a beard, after his appearance in his celebrated portrait by Raphael. In fact, the pope only wore his beard from 27 June 1511 to March 1512, as a sign of mourning at the loss of the city of Bologna by the Papal States, making him the first pope since antiquity to wear a beard, a practice otherwise forbidden by canon law since the 13th century. Julius shaved his beard again before his death, and his immediate successors were clean-shaven; however, Pope Clement VII again adopted the beard as a sign of mourning after the 1527 sack of Rome, and thenceforward all Popes were bearded until the death of Pope Innocent XII in 1700.

Julius was not the first pope to have fathered children before being elevated to the Chair of St Peter. His only known daughter to survive to adulthood Felice della Rovere was born in 1483. Pompeo Litta mistakenly ascribed Felice's two daughters, Giulia and Clarice to Julius. Felice's mother was Lucrezia Normanni, the daughter of an old Roman family. Shortly after Felice was born, Julius II arranged for Lucrezia to marry Bernardino de Cupis. Bernardino was maestro di casa of Julius' cousin, Cardinal Girolamo Basso della Rovere.

Despite an illegitimate daughter, rumors also surrounded Julius about his sexuality. Casting himself in the role of a warrior, inevitably created enemies for Julius - many of whom accused him of being a sodomite. This was almost certainly done in order to discredit him but perhaps, in doing so, accusers were attacking a perceived weak point in their adversary's character. Venetians - who were opposed to the pope's new militaristic policy - were amongst the most vocal. Most notably the diarist Giralomo Priuli, and the historian Marino Sanudo. The reputation survived him, and the accusation was used without reservation by Protestant opponents in their polemics against "papism" and Catholic decadence. Philippe de Mornay while he accused all Italians of being sodomites, added specifically: "This horror is ascribed to good Julius.". These Protestant libels certainly lack credibility, just as do the Catholic libels which discussed Calvin's purported conviction for sodomy.



**Big green wax seal
on a parchment of a
"Guide Rose + Cross"
(one of the 33 members,
of our Order)
dated 1822.
This is a letter of
Naturalisation.
The seal has a diameter
of 9 cm.**



4

Seal on parchment
 Antonius Joannes
 Baptista
 (1752)
 (see color photo
 no. 53).



5

See
 reverse no. 3



6

Great Seal
of golden wax,
obal,
on the appointment
of the
Right Reverend J.J. d'Ossa
(R.C missionary bishop)
and
Pierre Phoebus,
our two last Imperators.



7

Mould found in the trash of the
National Library, a day of general
cleaning, by our friend Alain Serrière.
It is the seal of the municipality of
Castel-Franc, town of Ardèche,
district of Cahors. It dates from the
sixteenth century. We recall that
Pope John XXIII is from Cahors.
This moulding (A. No. 5558) is an
exact reproduction of the seal,
found on our Rules (reproduced in
medieval French). The Rector of the
Hospital was a native of Castel-Franc.



8

Matrix in bronze found
(after announcement),
to Mr. Perrot.
It fits exactly to seal
no. 5558
and the seal that is
on the French
Rules
of O.S.F.A.R + C.



9

Seal
in
red wax
attached
on the
French Rules
of
O.S.F.A.R + C



10

Seal
of
Jean
de la Robere

(A. No. L. 429)



11

Matrix in bronze
stored in the
archives
of
O.S.F.A.R + C.
No name
is mentioned.



12

Seal
of
Clément
de la
Robere
(1501)

(A. No. S 5259)



13

Seal
of
Dominique
de la Robere
(1480)
(A.No. L.700).
He was Cardinal
in
Saint-Vital
(France)



- 14 -

Seal
of a
O.S.F.A.R + C
Chaplain



- 15 -

Matrix of the seal
of the
Temple Vrehappada.
The "S H I" means
"Sulfur Hermes ignigerat"
or the
sulfur and mercury
regenerated by fire.



16

Seal
of
Dominique
de la Robere
(1492),
Cardinal
of
Saint-Clement
(A. No. L.332)



17

Seal
of
Julien
de la Robere
(1492),
Cardinal
of
Saint-Pierre-aux-Liens
(France)
(A. No. 126)



18

Seal
of
Julien
de la Robere
(1483),
Grand Confessor,
Seal of the
Court
(A. No. L 332).



19

Seal of the Hospitallers
of Pont-Saint-Esprit,
fifteenth century.
It is this Rector who wrote,
in 1317, the Latin Rules
of OSJFAR + C at the demand
of Pope John XXIII
of Avignon.



20

Large carved wood,
representing the
coat of arms
of the
Templar Church.
The head of the
pelican
is unfortunately
damaged.



21

Copper matrix of a prelate
O.S.F.A.R + C. First we note
the legend: "Fortitudo Mea"
(My Strength). Right and left a
sun and a moon above a
five-pointed star with the letter
"M" in the middle of the star,
meaning "Next Matter of the Work."
A tower at the centre representing
"athanor" which emerge symbolically
from four elements consisting of the
three salts (item in three points).
Down, and "out of everything," two
branches of oak, so dear to artists,
the philosophers and Initiates.



22

Dry stamp
of
Nicolas Cotoner
found at the
bottom
of the
document
(see black and white
photo no. 145)



61st Prince and
Grand Master
of the Order of Malta
(1663 and 1680)

- 23 -



Ring-stamp
of
Pierre Phoebus
58th and last
Imperator of O.S.F.A.R + C
(Born 1911 - Died 1992)





- 24 -

Stamp
in
red wax
on the
document of 1800
(see photo black
and white
no. 145)



- 25 -

Personal Seal
of
Right Reverend
J.-J. d'Ossa
57th Imperator



26



26 bis

Seal of
Jean the First of Brittany,
called Leroux.
His motto is inscribed on the
other side of the seal
"Secretum Meum"
(My Secret).
No doubt that the ancestor
of our
Master Guide Le Roux
of Brittany
was already
an Initiate Templar.

Jean the First of Brittany, called Leroux (the Red)

John I, the Red (in Breton **Yann Iañ ar Ruz**, in French **Jean I le Roux**)

(c. 1217/18 – 8 October 1286), known as John *the Red* due to the colour of his beard, was Duke of Brittany, from 1237 to his death. He was the son of Duke Peter I, Duke of Brittany *jure uxoris* and Alix of Thouars, hereditary Duchess of Brittany.

John was hereditary duke from 1221, date of his mother's death. His father, Pierre Mauclerc, ruled as regent until he reached adulthood.

He experienced a number of conflicts with the Bishop of Nantes and the Breton clergy. In 1240, he issued an edict



expelling Jews from the duchy and cancelling all debts to them. He joined Louis IX of France in the Eighth Crusade (1270), and survived the plague that killed the king. The duchy of Brittany experienced a century of peace, beginning with John I and ending with Duke John III's reign in 1341.

- 27 -

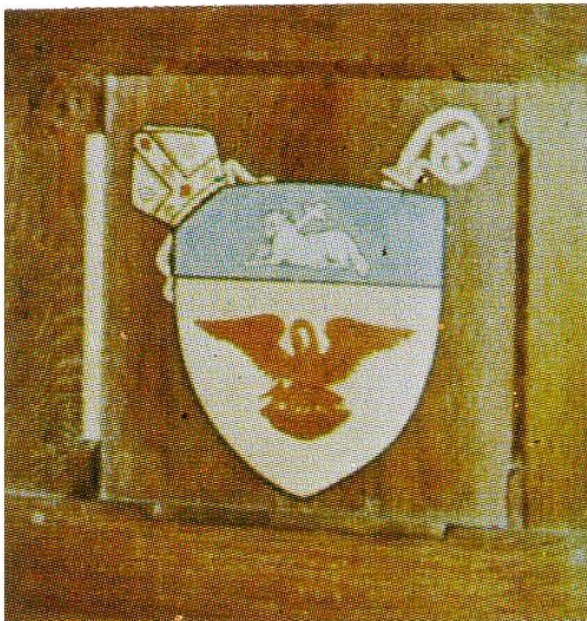


Seal
of
Count Guy
de
Saint Germain
Adjunct
of the
Fifth Imperator:
Helion de Villeneuve
(1349)



28

Seal
of
baron
de la Pierre
(thirty-ninth
Imperator)
(1687-1687 ?)



-29-
Arms of Right Reverend
J.B. Boubier, bishop,
on his tomb in the crypt of
the Cathedral Saint Julian
in Le Mans (France).
Note that the ducal crown
disappeared. (Compare with
the black and white photo
no. 110).



-30-

Seal
of the
Militia
of the Temple



Compare

- 31 -



Seal
with the
“Agnus Dei”
of the
Templar Commandery
of London,
at the time
of the execution
of the Temple
Grand Master
Jacques de Molay

Templars put on Trial in the Tower of London



In 1307, the leaders of the Knights Templar were rounded up and arrested in France. Over the next five years, the wave of suppression spread across Europe and England was no exception. There's an impressive list of Templars who were sent to the Tower of London – a Norman structure you can still see in the city that was a royal palace, prison, treasury and fortress.

King Edward I (1239–1307) had accorded the Knights Templar a slighter role in public affairs, financial issues often being handled by Italian merchants and diplomacy by

mendicant orders. Indeed Edward I raided the treasury in 1283.

When Philip IV, King of France suppressed the order in 1307, King Edward II of England at first refused to believe the accusations. But after the intercession of Pope Clement V, King Edward ordered the seizure of members of the order in England on 8 January 1308. Only handfuls of Templars were duly arrested, however. Their trial ran from 22 October 1309 until 18 March 1310 in front of Deodatus, Abbot of Lagny and Sicard de Vaur. Most of the Templars acknowledged their belief that the Order's Master could give absolution was heretical, and were then reconciled with the church. However, William de la More refused to do so and remained a prisoner in the Tower of London until his death.

In 1312, under further pressure from King Philip IV of France, Pope Clement V officially disbanded the Order at the Council of Vienne. In 1314, the remaining Templar leaders in France were executed, some by being burned at the stake. Clement issued a Papal Bull which granted the lands of the Templars to the Knights Hospitallers, but this was ignored until 1324. Starting in 1347, the

priests started letting (renting) part of the Temple to lawyers, from which the evolution of the Inner Temple and Middle Temple as Inns of Court derives.

The names including Brother William de la More, master of the Temple in England. Also others arrested in London were the prior of the New Temple, Brother Ralph of Barton and a sergeant-brother called William of Hereford.

Templars from outside London were dragged to the Tower including a number from the preceptory at Denny in Cambridgeshire. One of them, Brother John of Hauwile, was noted as having gone insane.

And what were the charges? They were asked whether the Order's initiation ceremony was secret and if so – why? The interrogators wanted to know if such ceremonies were held at night, whether the existence of God was denied and if false idols were worshiped.

Interrogated at different churches in London, the Templars mainly denied the charges and affirmed that they knew of each other. They were then brought back to be questioned again – possibly after a bit of softening up. Some of the questioning was bizarre by our standards. William de la More was asked, for example, what words were uttered when a brother who had transgressed the rules was forced to bare his back to be “flogged three times with thongs”. De la More said the words were “Brother, ask God that he may remit the punishment due to you”.

Like all political trials, the conclusion had been decided before the trial started. An official from York, Master John of Nassington, said he'd attended a banquet at Temple Hirst where the brothers “adored a certain calf” (!). Another witness gave the damning testimony that a cross in a Templar place was filthy and the Templars refused to wash it.

Sodomy came up a lot in the trial with various people saying Templars had attempted to lie with them. Robert the Dorturer alleged that Brother Guy of Forest, Grand Commander of the Temple, had tried to have sex with him – but he fled in time from the chamber.

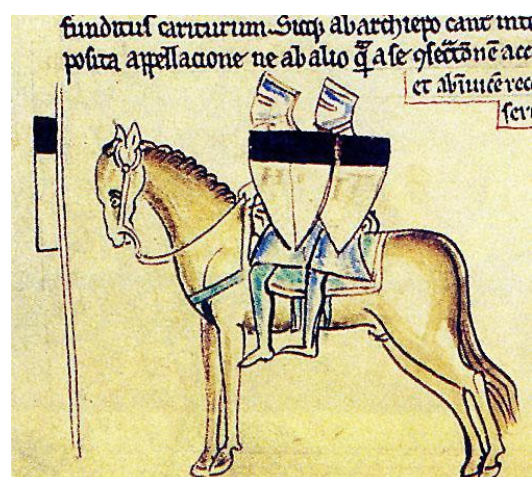
A friar claimed he had overheard a Templar called Brother Robert of Bayset walking through a field muttering the words: “Alas, alas that I was ever born because I have had to deny God and bind myself to the Devil”.

Most damningly of all, one witness claimed that all Templars were traitors because through them the sultan – the leader of the Saracens in the crusades – was told what the crusaders were going to do next. This was an often repeated

accusation by the Templars' critics – which they were consorting with the Muslims.

However, between 13 October 1307 and 8 January 1308, the Templars went unmolested in England. During this period many fugitive Templars, seeking to escape torture and execution, fled to apparent safety there. But after repeated pressure from Philip IV and Clement V on Edward II, a few half-hearted arrests were made. During a trial running from 22 October 1309 until 18 March 1310 most of the arrested Templars were forced to acknowledge the belief that the Order's Master could give absolution was heretical, and were officially reconciled with the church, many entering more conventional monastic Orders.

Most Templars in England were never arrested, and the persecution of their leaders was brief. The order was dissolved due to damaged reputation, but given the pope and church's judgement of the order as free from guilt, all members in England were free to find themselves a new place in society. Templar lands and assets were given to the Order of the Hospital of Saint John, a sister military order—though the English crown held onto some assets until 1338. The largest portion of former Templars joined the Hospitallers, while other remaining members joined the Cistercian order, or lived on pension as lay members of society. The loss of the Holy Land as a base for war against the heathen had removed the primary reason for Templar existence, and the dissolved order now faded into history, in England as well as the rest of Europe. No clandestine secret-keeping, hiding, or underground organizations were necessary, though stories from later centuries often make use of the idea of a continuing, secret Templar presence.





32

Seal
of the
Rector
of the
Hospitallers
of
Pont-Saint-Esprit.
It appears on the
OSFAR + C Rules
of 1317.

- 33 -



Seal
of the
Second Imperator
of OSFAR + C
Jacques de Via
(1317).
Cardinal and Bishop
(Avignon, France)
It is shown
on the
Rules of 1317



Both sides of the Seal of Pope John XXIII of Avignon

34 - 35

- 36 -



Seal
of the
Temple
"Vrehappada"
on the
diploma
OSJAR + C

(see coloured photo no. 15.)



Seal
of
Etienne
de Gencay
Prior of
Poitiers
(A. No. C 1267).



38

Seal
with the
Agnus Dei on the
OSJAK + C
Rules, dated 1317





Seal
of the
Jaunay Church
(1320)
(A. No. E 1611).



Seal
of
Count
Saint-Germain
(A. No. 1276)

40

Count de Saint Germain Alchemist

Foreword



Many average, reasonable men can conceive wisdom only under the boring form of a sermon and think of the sage only in the semblance of a clergyman. For such men prudery, hypocrisy, and the most abject enslavement to ritual habit and prejudice must be the everyday virtues. When therefore it happens that a genuine sage, by way of amusing himself, mystifies his contemporaries, follows a woman, or lightheartedly raises his glass, he is condemned eternally by the army of short-sighted people whose judgment forms posterity.

That is what happened in the case of the Count de Saint-Germain. He had a love of jewels in an extreme form, and he ostentatiously showed off those he possessed. He kept a great quantity of them in a casket, which he carried about everywhere with him. The importance he attached to jewels was so great that in the pictures painted by him, which were in themselves remarkable, the figures were covered with jewels; and his colors were so vivid and strange that faces looked pale and insignificant by contrast. Jewels cast their reflection on him and threw a distorting light on the whole of his life.

Achieving Immortality, is it possible?

IS IT POSSIBLE that a man can achieve immortality - to live forever? That is the startling claim of a historical figure known as Count de Saint-Germain.

Records date his birth to the late 1600s, although some believe that his longevity reaches back to the time of Christ. He has appeared many times throughout history - even as recently as the 1970s - always appearing to be about 45 years old. He was known by many of the most famous figures of European history, including Casanova, Madame de Pampadour, Voltaire, King Louis XV, Catherine the Great, Anton Mesmer and others.

Who was this mysterious man? Are the stories of his immortality mere legend and folklore? Or is it possible that he really did discover the secret of defeating death?

Origins

When the man who first became known as Saint-Germain was born is unknown, although most accounts say he was born in the 1690s. A genealogy compiled by Annie Besant for her co-authored book, *The Count De St. Germain: The Secret of Kings*, asserts that he was born the son of Francis Racoczi II, Prince of Transylvania in 1690. Other accounts, taken less seriously by most, say he was alive in the time of Jesus and attended the wedding at Cana, where the young Jesus turned water into wine. He was also said to be present at the council of Nicaea in 325 A.D.

Count de Saint Germain, an Alchemist

By far the greatest obvious talents of the Count de Saint-Germain were connected with his knowledge of alchemy. Yet if Saint-Germain he knew how to make gold, he was wise enough to say nothing about it. Nothing but the possession of this secret could perhaps account for the enormous wealth at his command, though he was not known to have money on deposit at any banker's. What he does seem to have admitted, at least ambiguously, is that he could make a big diamond out of several small stones. The diamonds that he wore in his shoes and garters were believed to be worth more than 200,000 francs. He asserted also that he could increase the size of pearls at will, and some of the pearls in his possession certainly were of astonishing size.

If all that he said on this subject was mere bragging, it was expensive, for he supported it by magnificent gifts. Madam du Hausset tells us that one day when he was showing the queen some jewels in her presence, she commented on the beauty of a cross of white and green stones. Saint-Germain nonchalantly made her a present of it. Madam du Hausset refused, but the queen, thinking the stones

were false, signed to her that she might accept. Madam du Hausset subsequently had the stones valued, and they turned out to be genuine and extremely valuable.

The Count in the European Society

Saint-Germain first came into prominence in the high society of Europe in 1742. He had just spent five years in the shah of Persia's court where he had learned the jeweller's craft. He beguiled the royals and the rich with his vast knowledge of science and history, his musical ability, his easy charm and quick wit. He spoke many languages fluently, including French, German, Dutch, Spanish, Portuguese, Russian and English, and was further familiar with Chinese, Latin, Arabic - even ancient Greek and Sanskrit.

It might have been his extraordinary learnedness that led acquaintances to see that he was a remarkable man, but an anecdote from 1760 most likely gave rise to the notion that Saint-Germain could be immortal. In Paris that year, Countess von Georgy heard that a Count de Saint-Germain had arrived for a soiree at the home of Madame de Pompadour, mistress of King Louis XV of France. The elderly countess was curious because she had known a Count de Saint-Germain while in Venice in 1710. Upon meeting the count again, she was astonished to see that he hadn't appeared to age, and asked him if it was his father she knew in Venice.

"No, Madame," he replied, "but I myself was living in Venice at the end of the last and the beginning of this century; I had the honor to pay you court then."

"Forgive me, but that it impossible!" the perplexed countess said. "The Count de Saint-Germain I knew in those days was at least forty-five years old. And you, at the outside, are that age at present."

"Madame, I am very old," he said with a knowing smile.

"But then you must be nearly 100 years old," said the astonished countess.

"That is not impossible," the count told her matter-of-factly, then continued to convince the countess that he was indeed the same man she knew with the details of their previous meetings and of life in Venice 50 years earlier.

Count Saint-Germain travelled extensively throughout Europe over the next 40 years - and in all that time never seemed to age. Those who met him were impressed by his many abilities and peculiarities:

- He could play the violin like a virtuoso.
- He was an accomplished painter.
- Wherever he travelled, he set up an elaborate laboratory, presumably for his alchemy work.
- He seemed to be a man of great wealth, but was not known to have any bank accounts. (If it was due to his ability to transmute base metals into gold, he never performed the feat for observers.)
- He dined often with friends because he enjoyed their company, but was rarely seen to eat food in public. He subsisted, it was said, on a diet of oatmeal.
- He prescribed recipes for the removal of facial wrinkles and for dyeing hair.
- He loved jewels, and much of his clothing - including his shoes - were studded with them.
- He had perfected a technique for painting jewels.
- He claimed to be able to fuse several small diamonds into one large one. He also said he could make pearls grow to incredible sizes.
- He has been linked to several secret societies, including the Rosicrucians, Freemasons, Society of Asiatic Brothers, the Knights of Light, the Illuminati and Order of the Templars.

The renowned 18th philosopher, Voltaire - himself a respected man of science and reason - said of Saint-Germain that he is "a man who never dies, and who knows everything."

Throughout the 18th century, Count de Saint-Germain continued to use his seemingly endless knowledge of the world in the politics and social intrigues of the European elite:

- The the 1740s he became a trusted diplomat in the court of King Louis XV of France, performing secret missions for him in England.
- In 1760 he performed a similar function at the Hague, where he met the infamous lover, Giacomo Girolamo Casanova. Casanova later said of Saint-Germain, "This extraordinary man... would say in an easy, assured manner that he was 300 years old, that he knew the secret of the Universal Medicine, that he possessed a mastery over nature, that he could melt diamonds... all this, he said, was mere trifle to him."
- In 1762 he travelled to Russia where it is said he was complicit in a conspiracy that placed Catherine the Great on the throne. He later advised the commander of the imperial Russian armies in the war against Turkey (which they won).

- In 1774 he returned to France when Louis XVI and Marie Antoinette occupied the throne. He allegedly warned them of the revolution that was to come 15 years in the future.

In 1779 he went to Hamburg, Germany, where he befriended Prince Charles of Hesse-Cassel. For the next five years, he lived as a guest in the prince's castle at Eckernförde. And, according to local records, that is where Saint-Germain died on February 27, 1784.

Back from the dead, a stupidity!

For any ordinary mortal, that would be the end of the story. But not for Count de Saint-Germain. He would continue to be seen throughout the 19th century and into the 20th century!

- In 1785 he was seen in Germany with Anton Mesmer, the pioneer hypnotist. (Some claim that it was Saint-Germain who gave Mesmer the basic ideas for hypnotism and personal magnetism.)
- Official records of Freemasonry show that they chose Saint-Germain as their representative for a convention in 1785.
- After the taking of the Bastille in the French Revolution in 1789, the Countess d'Adhémar said she had a lengthy conversation with Count de Saint-Germain. He allegedly told her of France's immediate future, as if he knew what was to come. In 1821, she wrote: "I have seen Saint-Germain again, each time to my amazement. I saw him when the queen [Antoinette] was murdered, on the 18th of Brumaire, on the day following the death of the Duke d'Enghien, in January, 1815, and on the eve of the murder of the Duke de Berry." The last time she saw him was in 1820 - and each time he looked to be a man no older than his mid-40s.

After 1821, Saint-Germain may have taken on another identity. In his memoirs, Albert Vandam wrote of meeting a man who bore a striking resemblance to Count de Saint-Germain, but who went by the name of Major Fraser. Vandam wrote:

"He called himself Major Fraser, lived alone and never alluded to his family. Moreover he was lavish with money, though the source of his fortune remained a mystery to everyone. He possessed a marvelous knowledge of all the countries in Europe at all periods. His memory was absolutely incredible and, curiously enough, he often gave his hearers to understand that he had acquired his learning elsewhere than from books. Many is the time he has told me, with a strange

smile, that he was certain he had known Nero, had spoken with Dante, and so on."

Major Fraser disappeared without a trace.

The Amusing Stupidity!

Between 1880 and 1900, Saint-Germain's name once again became prominent when members of the Theosophical Society, including famed mystic Helena Blavatsky, claimed that he was still alive and working toward the "spiritual development of the West." There is even an allegedly genuine photo taken of Blavatsky and Saint-Germain together. And in 1897, the famous French singer Emma Calve dedicated an autographed portrait of herself to Saint-Germain.

The most recent appearance of a man claiming to be Saint-Germain was in 1972 in Paris when a man named Richard Chanfray announced he was the legendary count. He appeared on French television, and to prove his claim apparently turned lead into gold on a camp stove before the cameras. Chanfray later committed suicide in 1983.

So who was Count Saint-Germain? Was he a successful alchemist who found the secret of eternal life? Was he a time traveler? Or was he a highly intelligent man whose reputation became a fantastic legend?

If you're still alive, Count de Saint-Germain, I invite you to contact me for an interview. I'm sure my readers would be interested in knowing what you've been up to.

Secret Societies

Many writers who have studied the French Revolution do not believe in the influence exerted by the Count de Saint-Germain. It is true that he set up no landmarks for posterity, and even obliterated the traces he had made. He left no arrogant memorial of himself such as a book. He worked for humanity, not for himself. He was modest, the rarest quality in men of intelligence. His only foibles were the harm less affectation of appearing a great deal younger than his age and the pleasure he took in making a ring sparkle. But men are judged only by their own statements and by the merits they attribute to themselves. Only his age and his jewels attracted notice.

Yet the part he played in the spiritual sphere was considerable. He was the architect who drew the plans for a work that is as yet only on the stocks. But he

was an architect betrayed by the workmen. He had dreamed of a high tower that should enable man to communicate with heaven, and the workmen preferred to build houses for eating and sleeping.

He influenced Freemasonry and the secret societies, though many modern masons have denied this and have even omitted to mention him as a great source of inspiration. In Vienna he took part in the foundation of the Society of Asiatic Brothers and of the Knights of Light, who studied alchemy; and it was he who gave Mesmer his fundamental ideas on personal magnetism and hypnotism. It is said that he initiated Cagliostro, who visited him on several occasions in Holstein to receive directions from him, though there is no direct evidence for this. The two men were to be far separated from one another by opposite currents and a different fate.

The Countesse d'Adhemar quotes a letter she received from Saint-Germain in which he says, speaking of his journey to Paris in 1789, "I wished to see the work that that demon of hell, Cagliostro, has prepared." It seems that Cagliostro took part in the preparation of the revolutionary movement, which Saint-Germain tried to check by developing mystical ideas among the most advanced men of the period. He had foreseen the chaos of the last years of the eighteenth century and hoped to give it a turn in the direction of peace by spreading among its future promoters a philosophy that might change them. But he reckoned without the slowness with which the soul of man develops and without the aversion that man brings to the task. And he left out of his calculations the powerful reactions of hatred.

All over the country secret societies sprang up. The new spirit manifested itself in the form of associations. Neither the nobility nor the clergy escaped what had become a fashion. There were even formed lodges for women, and the Princesse de Lamballe became grand mistress of one of them. In Germany there were the Illuminati and the Knights of Strict Observance, and Frederick II, when he came to the throne, founded the sect of the Architects of Africa. In France, the Order of the Templars was reconstituted, and Freemasonry, whose grand master was the Duke de Chartres, increased the number of its lodges in every town. Martinez de Pasqually taught his philosophy at Marseilles, Bordeaux and Toulouse; and Savalette de Lange, with mystics such as Court de Gebelin and Saint-Martin, founded the lodge of the Friends Assembled.

The initiates of these sects understood that they were the depositories of a heritage that they did not know, but whose boundless value they guessed; it was to be found somewhere, perhaps in traditions, perhaps in a book written by a master, perhaps in themselves. They spoke of this revealing word, this hidden

treasure it was said to be in the hands of "unknown superiors of these sects, who would one day disclose the wealth which gives freedom and immortality."

It was this immortality of the spirit that Saint-Germain tried to bring to a small group of chosen initiates. He believed that this minority, once it was developed itself, would, in its turn, help to develop another small number, and that a vast spiritual radiation would gradually descend, in beneficent waves, towards the more ignorant masses. It was a sage's dream, which was never to be realized.

Count de Saint-Germain's Philosophy

With the co-operation of Savalette de Lange, who was the nominal head, he founded the group of Philalethes, or truth-lovers, which was recruited from the cream of the Friends Assembled. The Prince of Hesse, Condorcet, and Cagliostro were all members of this group. Saint-Germain expounded his philosophy at Ermenonville and in Paris, in the rue Platriere. It was a Platonic Christianity, which combined Swedenborg's visions with Martinez de Pasqually's theory of reintegration. There were to be found in it Plotinus' emanations and the hierarchy of successive planes described by Hermeticists and modern theosophists. He taught that man has in him infinite possibilities and that, from the practical point of view, he must strive unceasingly to free himself of matter in order to enter into communication with the world of higher intelligences.

He was understood by some. In two great successive assemblies, at which every Masonic lodge in France was represented, the Philalethes attempted the reform of Freemasonry. If they had attained their aim, if they had succeeded in directing the great force of Freemasonry by the prestige of their philosophy, which was sublime and disinterested, it may be that the course of events would have been altered, that the old dream of a world guided by philosopher-initiates would have been realized.

But matters were to turn out differently. Old causes, created by accumulated injustices had paved the way for terrible effects. These effects were in their turn to create the causes of future evil. The chain of evil, linked firmly together by men's egoism and hatred, was not to be broken. The light kindled by a few wise visionaries, a few faithful watchers over the well being of their brothers, was extinguished almost as soon as it was kindled.

Legend of the Eternal Master as it is told

Napoleon III, puzzled and interested by what he had heard about the mysterious life of the Count de Saint-Germain, instructed one of his librarians to search for and collect all that could be found about him in archives and documents of the latter part of the eighteenth century. This was done, and a great number of papers, forming an enormous dossier, was deposited in the library of the prefecture of police. Unfortunately, the Franco-Prussian War and the Commune supervened, and the part of the building in which the dossier was kept was burnt. Thus once again a synchronous accident upheld the ancient law that decrees that the life of the adept must always be surrounded with mystery.

What happened to the Count de Saint-Germain after 1821, in which year there is evidence that he was still alive? An Englishman, Albert Vandam, in his memoirs, which he calls *An Englishman in Paris*, speaks of a certain person whom he knew towards the end of Louis Philippe's reign and whose way of life bore a curious resemblance to that of the Count de Saint-Germain. "He called himself Major Fraser, wrote Vandam, "lived alone and never alluded to his family. Moreover he was lavish with money, though the source of his fortune remained a mystery to everyone. He possessed a marvelous knowledge of all the countries in Europe at all periods. His memory was absolutely incredible and, curiously enough, he often gave his hearers to understand that he had acquired his learning elsewhere than from books. Many is the time he has told me, with a strange smile, that he was certain he had known Nero, had spoken with Dante, and so on."

Like Count de Saint-Germain, Major Fraser had the appearance of a man of between forty and fifty, of middle height and strongly built. The rumour was current that he was the illegitimate son of a Spanish prince. After having been, also like Saint-Germain, a cause of astonishment to Parisian society for a considerable time, he disappeared without leaving a trace. Was it the same Major Fraser who, in 1820, published an account of his journey in the Himalayas, in which he said he had reached Gangotri, the source of the most sacred branch of the Ganges River, and bathed in the source of the Jumna River?

It was at the end of the nineteenth century that the legend of Saint-Germain grew so inordinately. By reason of his knowledge, of the integrity of his life, of his wealth and of the mystery that surrounded him, he might reasonably have been taken for an heir of the first Rosicrucians, for a possessor of the Philosopher's Stone. But the theosophists and a great many occultists regarded him as a master of the great White Lodge of the Himalayas. The legend of these masters is well known. According to it there live in inaccessible lamaseries in Tibet certain wise

men who possess the ancient secrets of the lost civilization of Atlantis. Sometimes they send to their imperfect brothers, who are blinded by passions and ignorance, sublime messengers to teach and guide them. Krishna, the Buddha, and Jesus were the greatest of these. But there were many other more obscure messengers, of whom Saint-Germain has been considered to be one.

"This pupil of Hindu and Egyptian hierophants, this holder of the secret knowledge of the East," theosophist Madam Blavatsky says of him, "was not appreciated for who he was. The stupid world has always treated in this way men who, like Saint-Germain, have returned to it after long years of seclusion devoted to study with their hands full of the treasure of esoteric wisdom and with the hope of making the world better, wiser and happier." Between 1880 and 1900 it was admitted among all theosophists, who at that time had become very numerous, particularly in England and America, that the Count de Saint-Germain was still alive, that he was still engaged in the spiritual development of the West, and that those who sincerely took part in this development had the possibility of meeting him.

The brotherhood of Khe-lan was famous throughout Tibet, and one of their most famous brothers was an Englishman who had arrived one day during the early part of the twentieth century from the West. He spoke every language, including the Tibetan, and knew every art and science, says the tradition. His sanctity and the phenomena produced by him caused him to be proclaimed a Shaberon Master after a residence of but a few years. His memory lives to the present day among the Tibetans, but his real name is a secret with the Shabérons alone. Might not this mysterious traveller be the Count de Saint-Germain?

But even if he has never come back, even if he is no longer alive and we must relegate to legend the idea that the great Hermetic nobleman is still wandering about the world with his sparkling jewels, his sienna tea, and his taste for princesses and queens even so it can be said that he has gained the immortality he sought. For a great number of imaginative and sincere men the Count de Saint-Germain is more alive than he has ever been. There are men who, when they hear a step on the staircase, think it may perhaps be he, coming to give them advice, to bring them some unexpected philosophical idea. They do not jump up to open the door to their guest, for material barriers do not exist for him. There are men who, when they go to sleep, are pervaded by genuine happiness because they are certain that their spirit, when freed from the body, will be able to hold converse with the master in the luminous haze of the astral world.

The Count de Saint-Germain may be always present with us at least in thought as an archetype and in our dreams, but not in the physic as some pretend. There will always be, as there were in the eighteenth century, mysterious doctors, enigmatic travellers, bringers of occult secrets, to perpetuate him. Some will have bathed in the sources of the Ganges, and others will show a talisman found in the pyramids. But they are not necessary. They diminish the range of the mystery by giving it every day, material form. The Count de Saint-Germain is immortal, as he always dreamed of being.

I would say, do not depend on others as religious leaders and soothsayers, help yourself and this you can if you wish to be a real adept.

1. Exercise yourself in the ability of meditation. Meditation does not belong to religion in the first place, but to psychology.
2. Exercise yourself to become capable for bringing through accurately from the subtler levels (your consciousness) the plans and purposes of which your “Ego” is cognisant.
3. Watch the purity of your motives.
4. Teach yourself to maintain a state of meditation, and while in that state begin to build the form for the idea created, and so materialise your plan.
5. Soon you will be able to bring the needed energy into the thought-form, and procure as such its existence.

The adept should be warned against the error of making any hard or fast rule anent the sequential of the development of the physical head centres, and the visualisation of the force centres. You are your own God. To convince yourself of this, simply study the process of man and creation, making it step by step conform with the natural evolutionary laws.

The power to achieve this is threefold:

1. Step out the burning-ground which lies between the Hall of Ignorance, and the Hall of Learning.
2. The burning-ground of the dead personality which lies between the Hall of Learning and the Hall of Wisdom.
3. The burning-ground which is found when the human is ready to pass out of the Hall of Wisdom as a full adept.

- 41 -



Seal
of
Right Reverend
Camus
Bishop
Lord of Peypin
or de Puypin
Thirty-fourth
Emperor
(1630-1637)

- 42 -



Seal
of
Count
du Roure
Forty- first
Emperor
(1697-1706)

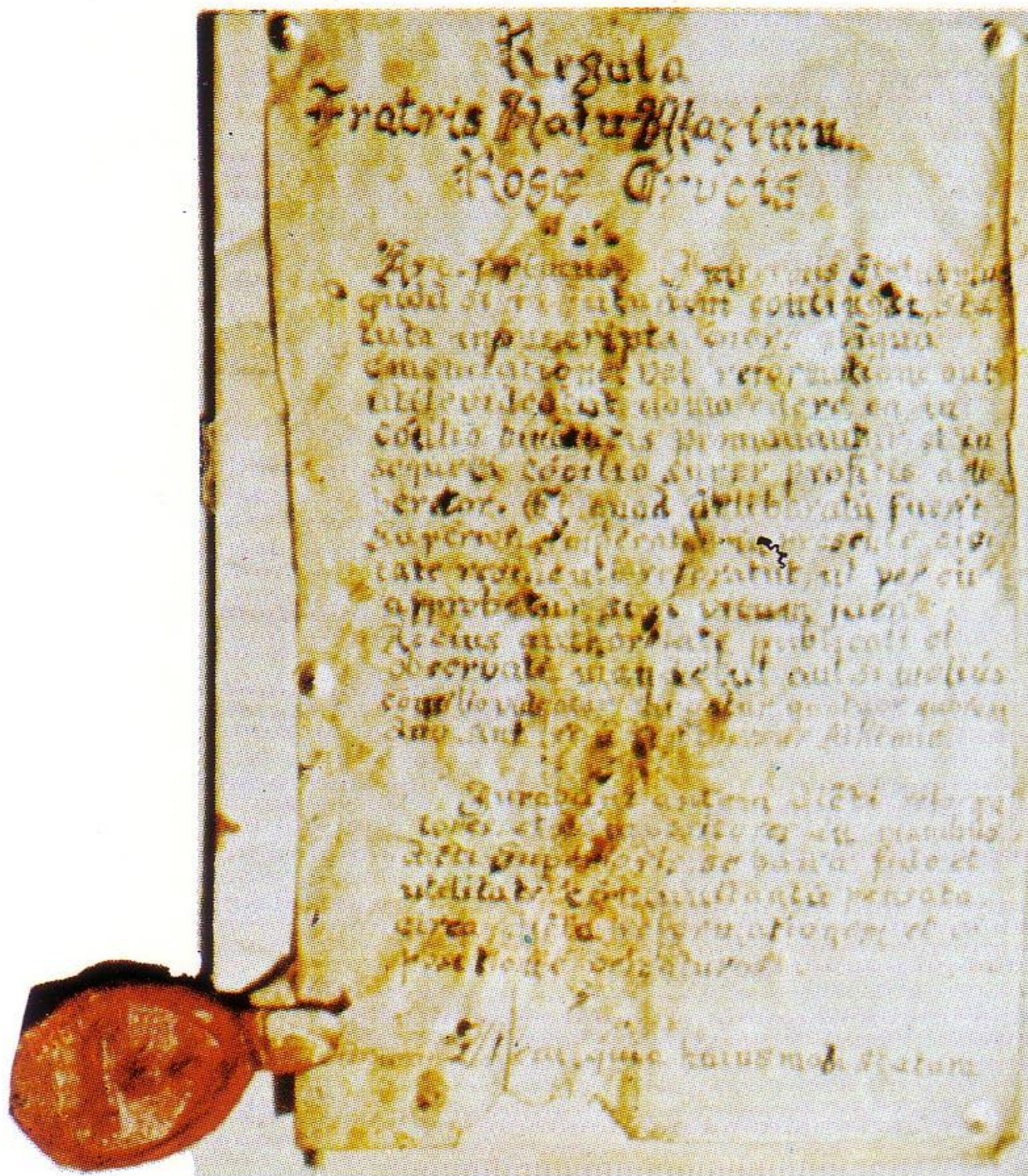


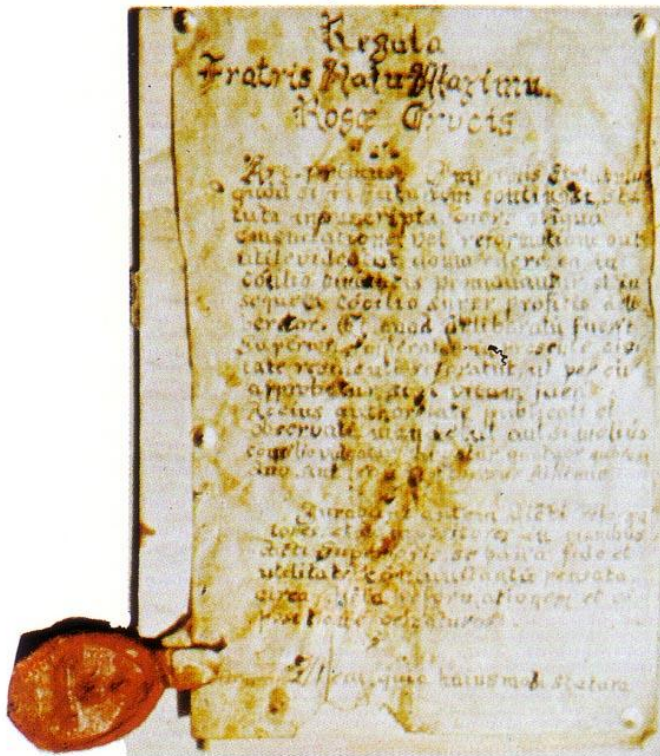
Seal of
Matthieu
de
Chatellerault,
Fifteen Century
Master Guide
of
OSFAR + C.
(A. No. S1619)



Seal of Rolland de Peze (Adjunct supposed of Reard Triscontin,
the twenty-eighth Emperor.) One finds same seal of his ancestor
Jean de Peze in the thirteenth century (A. No. S 1597).

First Page of the O.S.F.A.R.C Rule(s) 1317

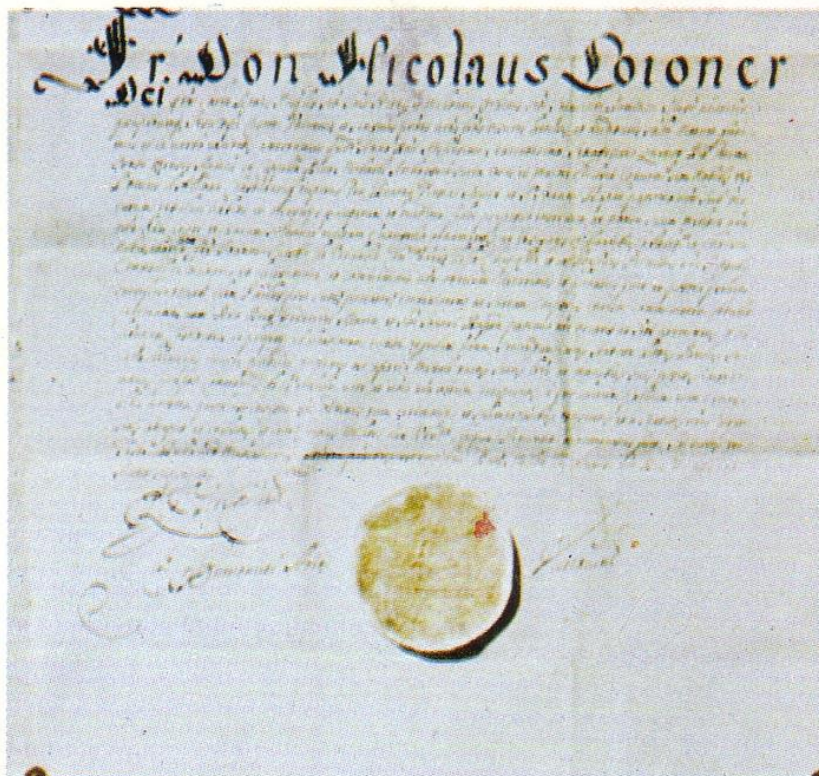




- 46 -

**First
Page
of the
O.S.F.A.R + C
Rules
dated
1317**

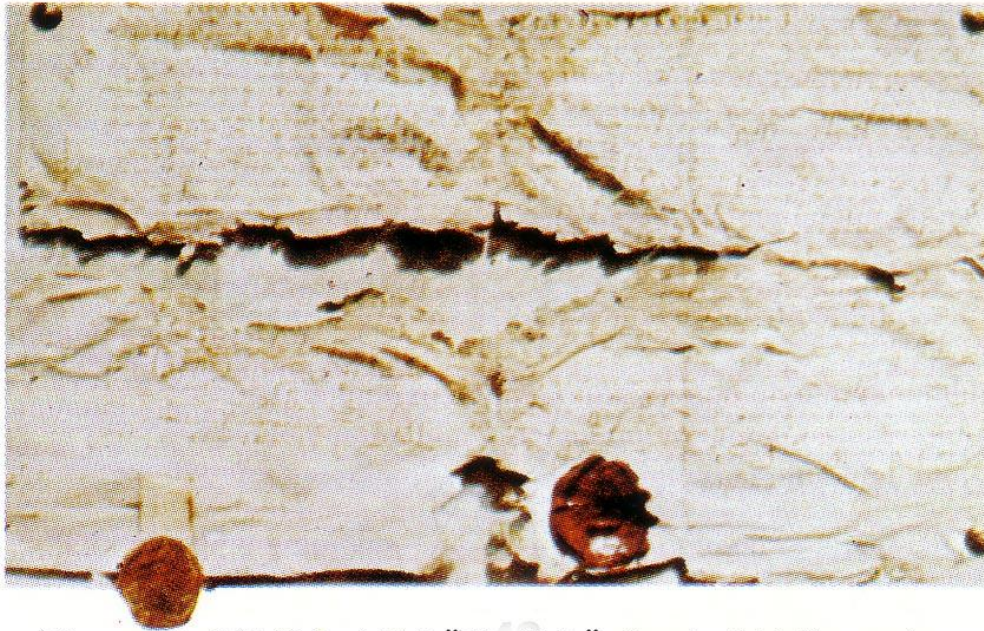
(Precious document)



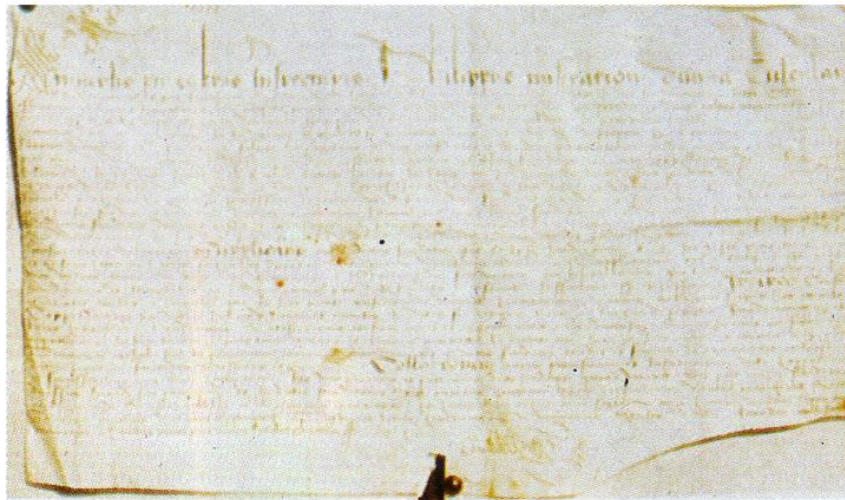
- 47 -

**Documet
of
Nicolas Cotoner
(1665)
Grand Master
of Malte**





Document of 1542 by which "Du Coin", twenty-third Emperor (1527-1550), entrusts his adjunct Jacques Dubois with a difficult task



Document dated 1518. This is a petition addressed to "Cardinal Philippe de Luxembourg", the twenty-first Emperor (1518-1519).



-49- (1)

Philippe de Luxembourg (1445–1519) was a French Cardinal. He was bishop of Le Mans in 1476.

He was bishop of Théroutanne 1496 to 1513, and bishop of Saint-Pons in 1509, when his nephew died, and until 1512, when he resigned in favour of François-Guillaume de Castelnau de Clermont-Lodève.

He was abbot at the abbey of Jumièges in 1510. He was a judge at the 1498 divorce trial of King Louis XII of France and Queen Joan of France.

He was papal legate to France in 1516.



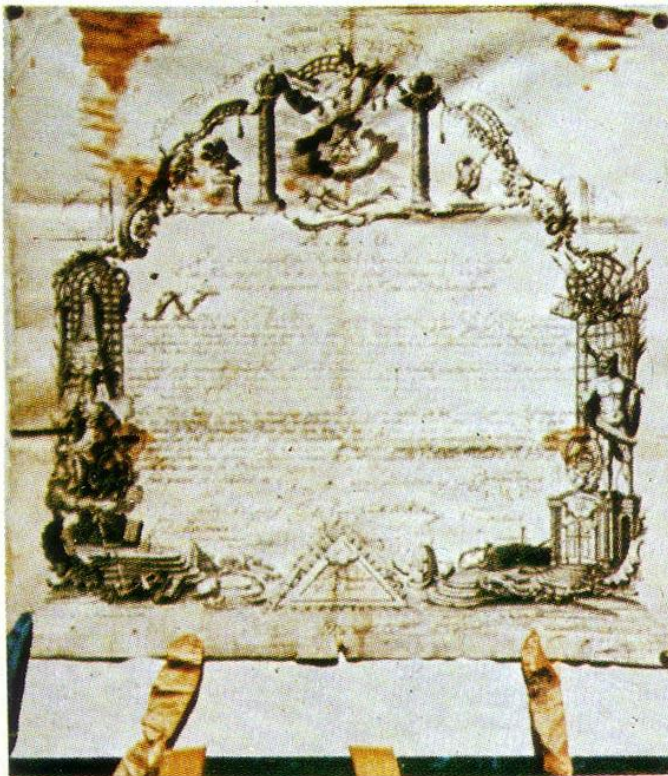
-50-

Virtually unreadable document as it is more or less rotten by moisture.

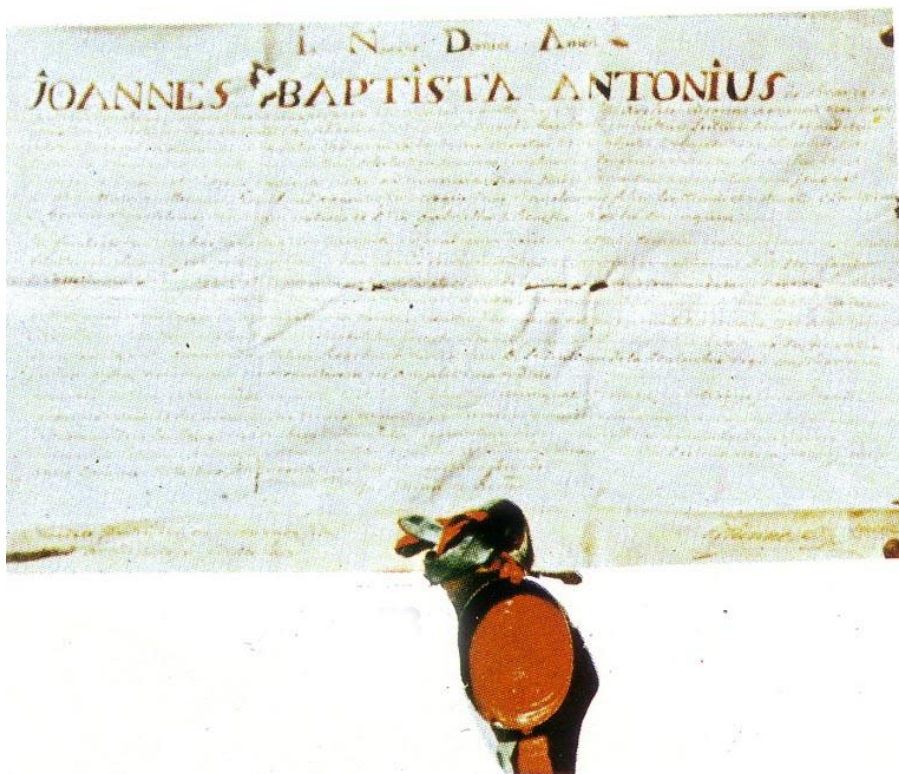
Document probably from the sixteenth century.



Part of a lot matrixes in bronze found by Mr. Perrot after an announcement in "The French Collector." Note that these matrixes belonged to O.S.F.A.R + C. ... before the death their "Guard of seals and treasures," Mr. Cartier d'Ambrose (France).



Document seen earlier in black and white, photo no. 142. It contains the names of Charles Edward Stuart, Prince Camille de Rohan and Lantelme Chassalier (1760), our forty-fifth Emperor.



-53-

**Document
in
latin
of
J.B.
Antonius
(1752)**



- 54 -

**Lot
of gold coins.
One recognises
the
Agnel and Franc
on
a golden horse
of
Jean le Bon
(see
"IO h" between
the legs
of the lamb).**

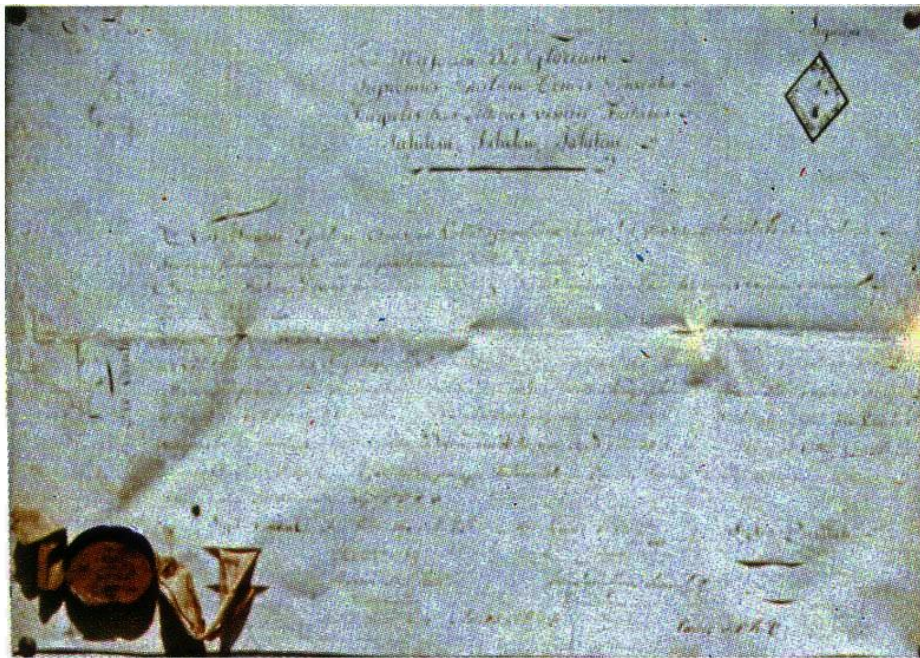
- 54 bis -

Royal golden
denier (coin)
on
behalf of
King Charles V.



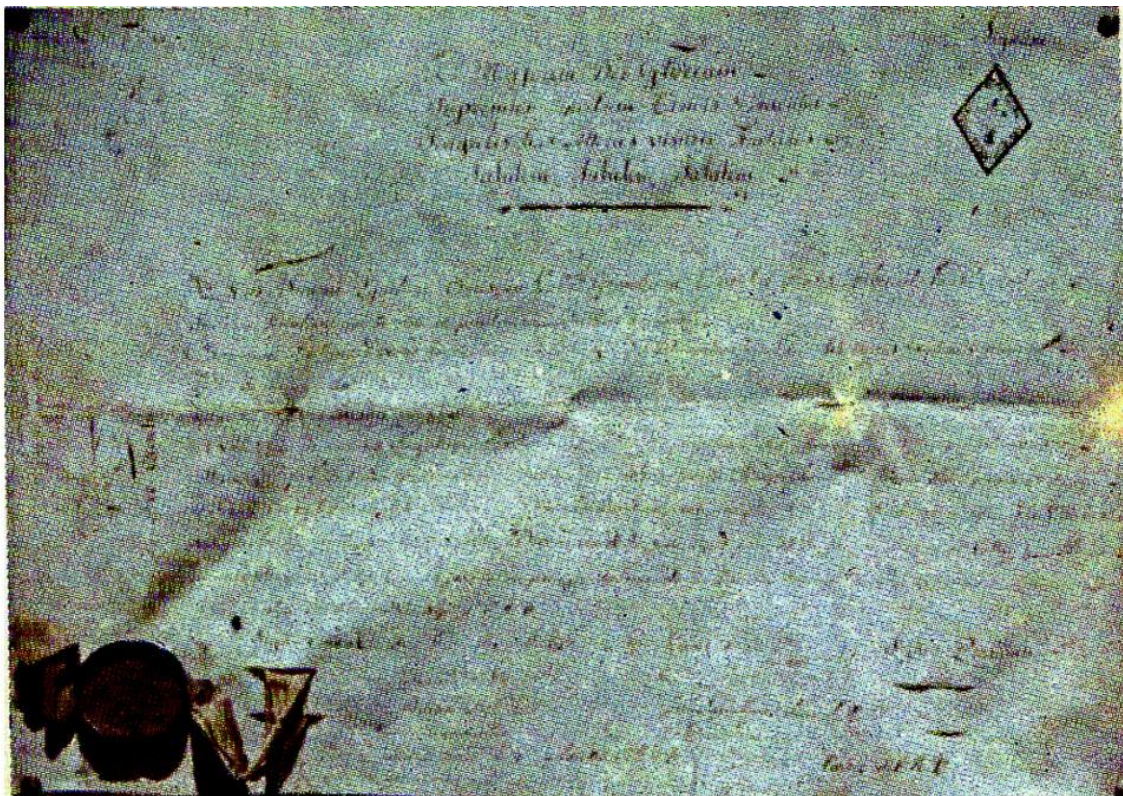
- 55 -

Lot
of
silver pieces
from
Robert
de
Provence



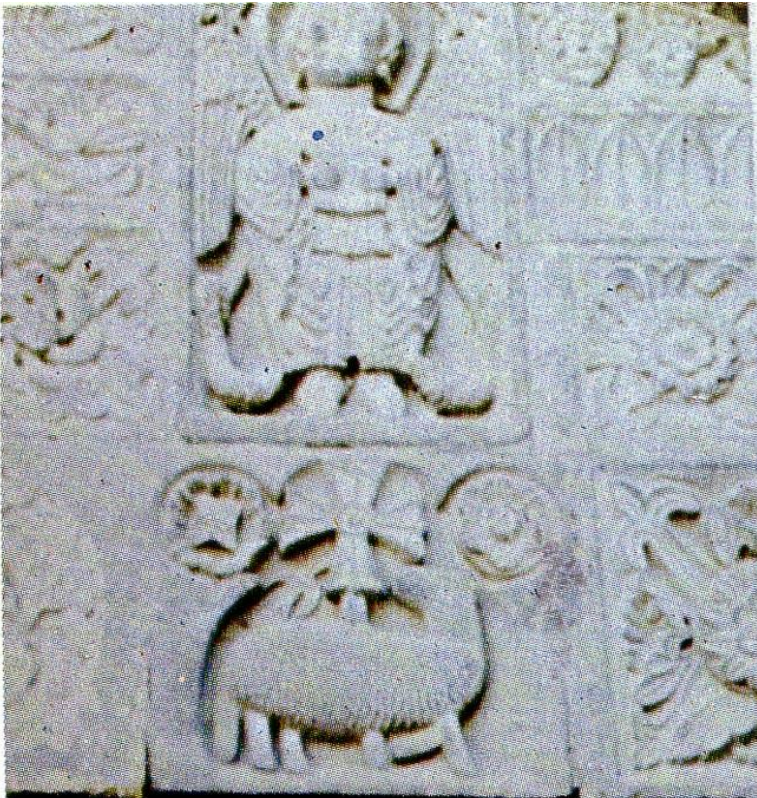
-56-

Parchment document from the Supreme Assembly of Rose + Cross Knights.
Reception of Devond (1810). Vasconcellos, our forty-ninth Imperator signed.





Seal
of
Thérèse de Lubac
(forty-sixth Seneschal)



Tympanum of the twelfth century of the parish church of Salon-de-Provence, birthplace of Nostradamus.

Three separate
OSFAR + C
symbols are noted:
the rose, the cross
and the lamb.

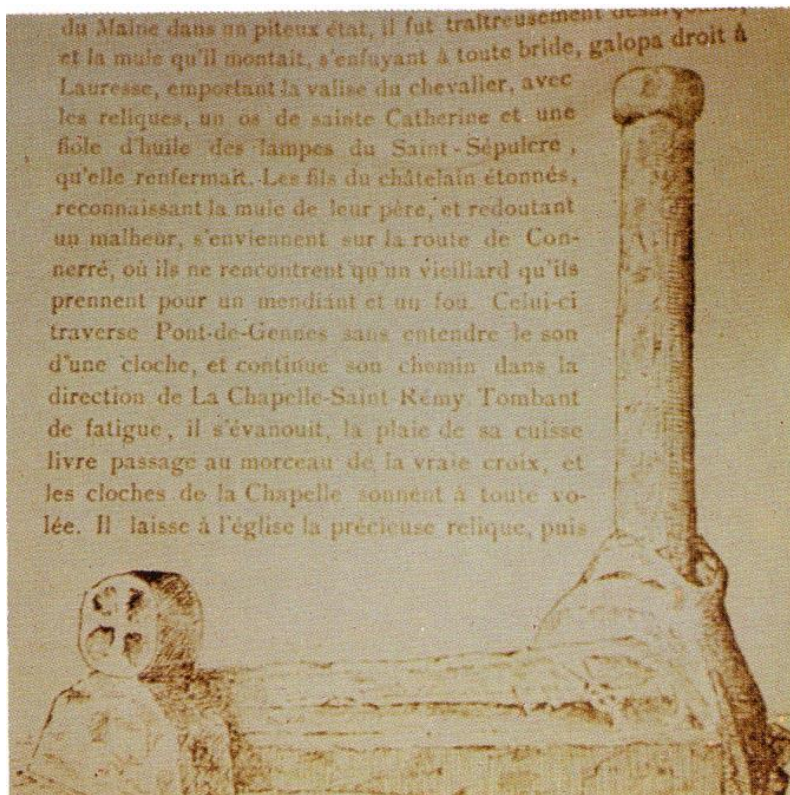
The photo justifies the drawing which appeared in "Atlantis" magazine, no. 233, page 142.

Le conte du Roure

Laisse librement passer & repasser
 les ¹ griole de cette ville ainsi à
 monp^r par de ill^r de basile pour
 nos affers & porteur armes pour sa
 defence & la sursé des choses que
 nous luy avons confiées y ad a basile le
 dernier aoust 1705 Le Roure

- 59 -

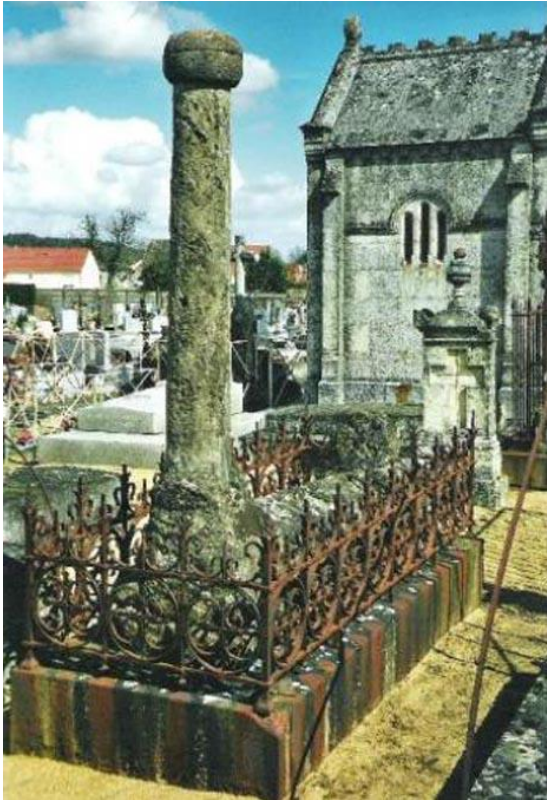
A pass from Count du Roure to Sir Griolet,
Solicitor, and Master Guide of O.S.F.A.R + C.



- 60 -

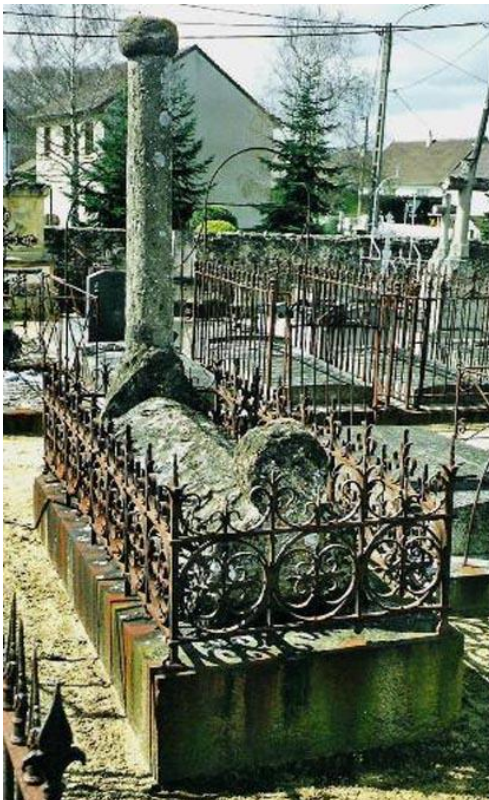
Illustrated text
 taken from the book,
 "Le Saint-Sépulcre et les
 Croisés du Maine"
 by A. Legendre
 (t° 74),
 representing
 "the tomb of the
 said Crusader."





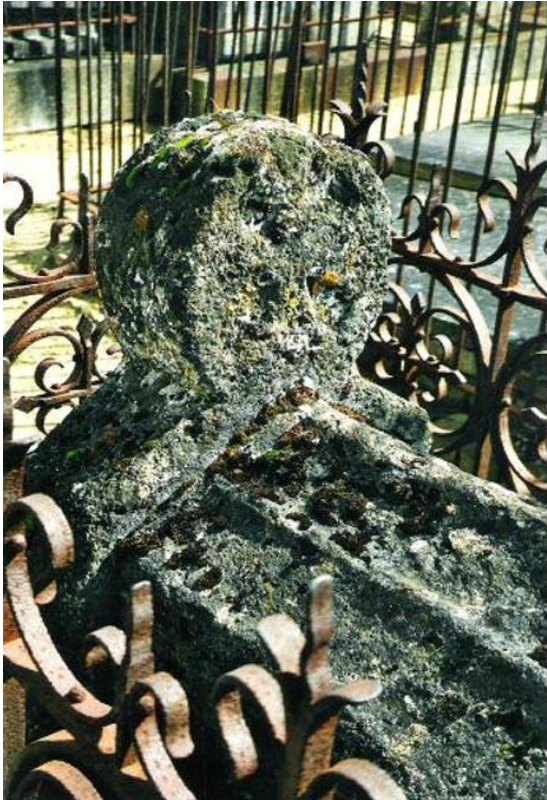
- 60 - (1)

We have seen
in our history in previous
“Rose + Cross Chronicles” books,
that our first Emperor,
Gaston de la Pierre Phoebus
was buried
in the ancient lands of
Montfort-Le-Rotro ...
currently Rotroux.



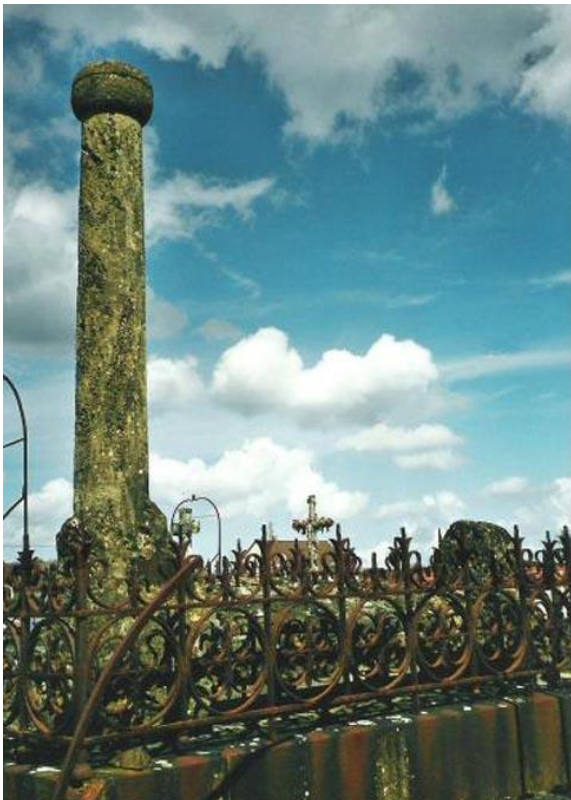
- 61 -

Local history reports accurately
what really happened in 1316.
However, legend has simply
modified the truth.
How to make people of the time
understand that a Templar could
be a Crusader, without the Crusaders
being necessarily Templars.



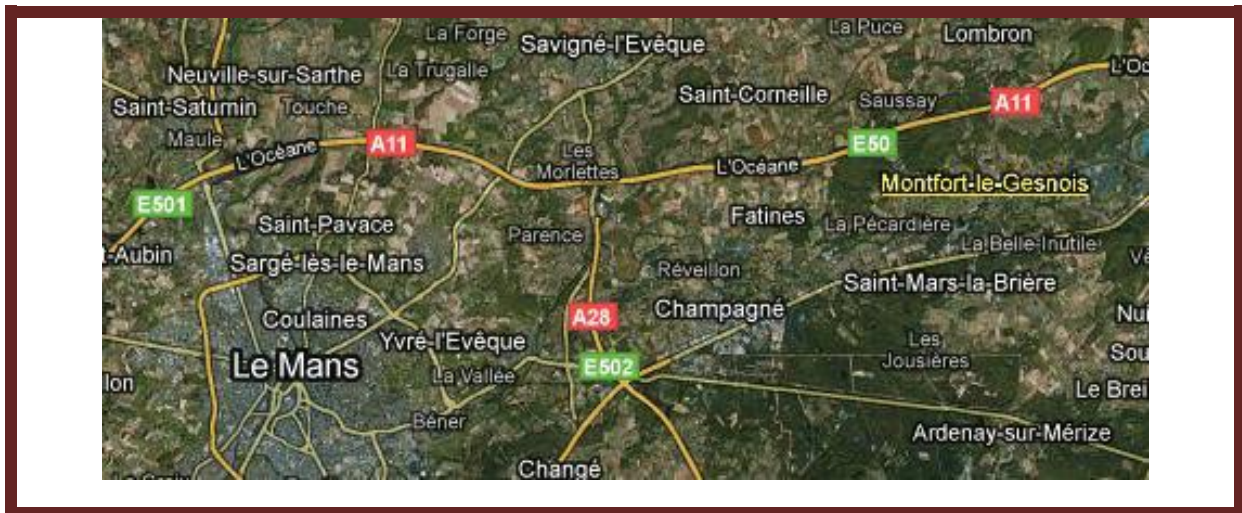
- 62 -

Local history has still retained some of the details, since it indicates that the sword of the Crusader is located in the hollow column, closed by a stone cap... which is absolutely true.

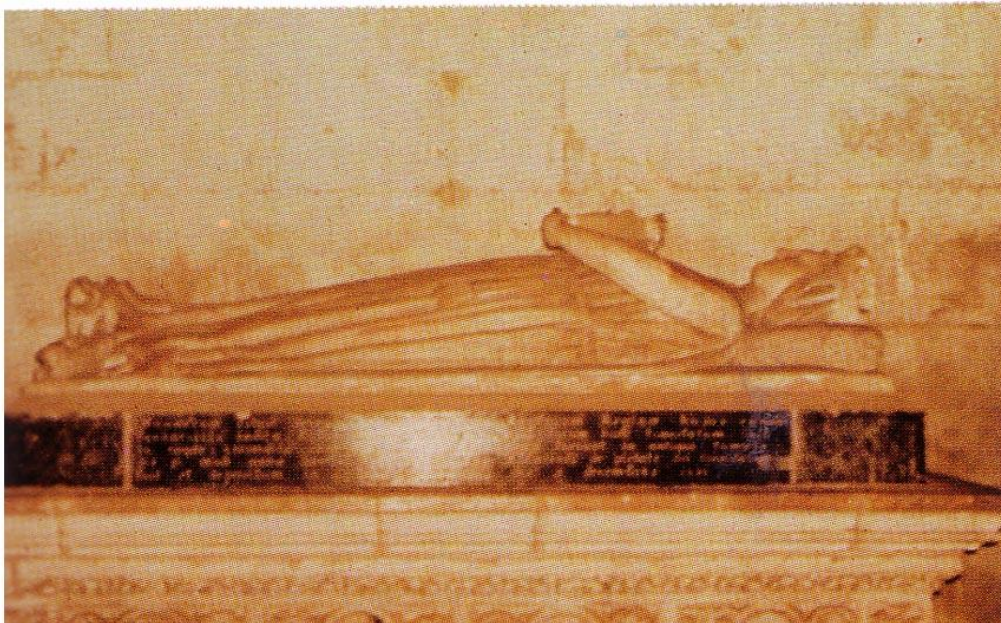


- 63 -

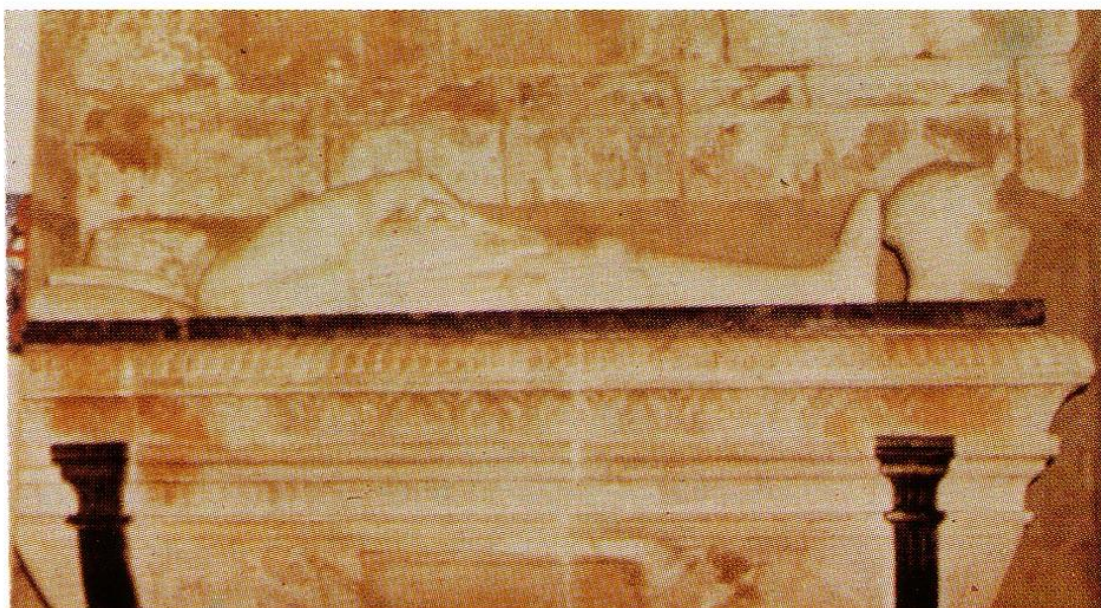
This is probably the reason why the tomb is encircled by the horrible iron hedge, probably out of fear for bandals and curious people.



We have seen in our history in previous “Rose ✕ Cross Chronicles” EBooks, that our first Emperor, Gaston de la Pierre PHOEBUS was buried in the ancient lands of Montfort-LE-ROTRO ... currently ROTROUX. Local history reports accurately what really happened in 1316. However, legend has simply modified the truth. How to make people of the time understand that a Templar could be a Crusader, without the Crusaders being necessarily Templars. Local history has still retained some of the details, since it indicates that the sword of the Crusader is located in the hollow column, closed by a stone cap... which is absolutely true. This is probably the reason by the tomb is encircled by the horrible iron hedge, out of fear for vandals and curious people.



Tomb of Queen Berengere de Navarre, wife of Richard Lionheart. When he died returning from the third Crusade, king Philippe-Auguste ceded to the widow the domain of the Maine. The tomb is in the cathedral of Saint Julien in "Le Mans".



Tomb of Charles I, count of Maine (1414-1472), he was the brother-in-law of the bishop of Mans, the Cardinal Philippe de Luxembourg.



-66-
Statue
of
Bishop
Jean-Baptiste
Boubier
in the
Cathedral
Saint-Julien
of
Mans (France).

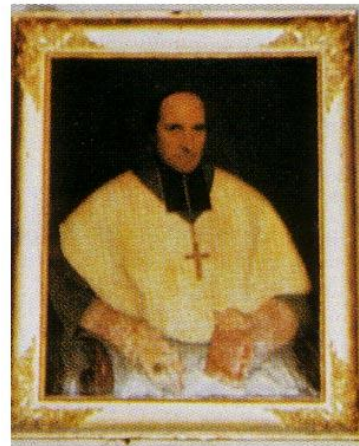
He was the fiftieth
Imperator
(1846-1849)



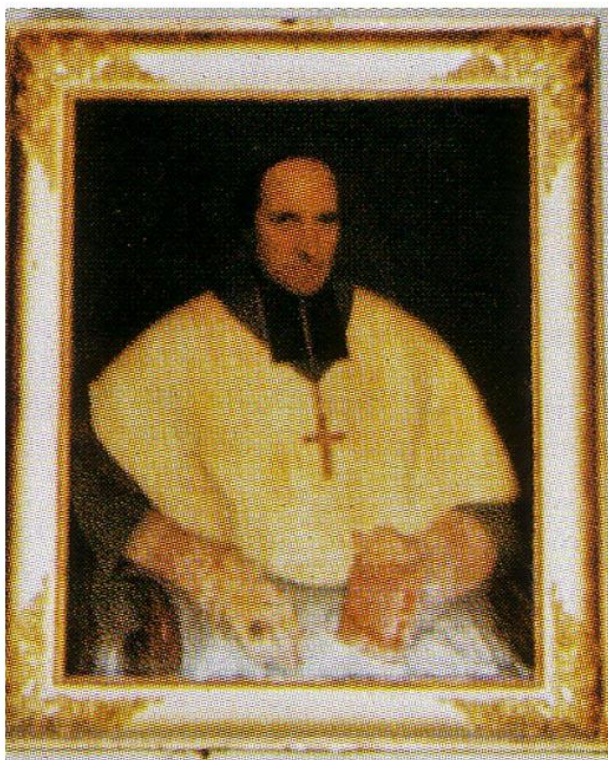
- 67-
Tomb
of Bishop
Jean-Baptiste
Boubier
in the crypt
of
Saint Julien
Cathedral



The sculpture at the tomb of Bishop Boubier in St. Julian's Cathedral depicting the visit to J.B. Boubier's deathbed by Pope Pius IX who had summoned him to Rome. Boubier was the last of the Gallican bishops to hold out against the hegemony of Rome.



- 68 -



- 68 - (1)

Bishop
Jean-Baptiste Boubier
Fiftieth Imperator
of the
Sovereign Order
of the Elder Brethren
Rose + Cross
Bishop of Le Mans
(France)

Imperator:
(1846-1849)

Bishop Jean-Baptiste Bouvier †

**Fiftieth Imperator of the Sovereign Order
of the Elder Brethren Rose ☒ Cross
(1846-1849)**

Bishop of Le Mans (France)

Events

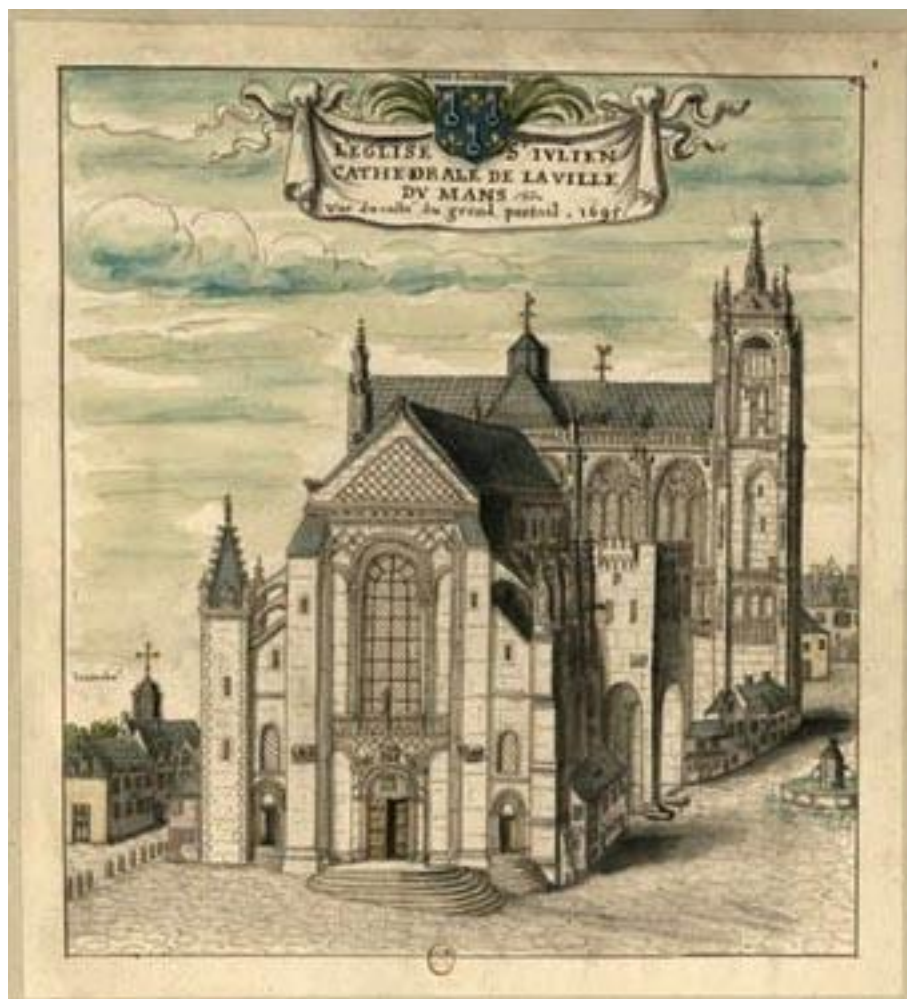
Date	Age	Event	Title
16 Jan 1783		Born	<i>Saint-Charles-la-Fôret</i>
24 Sep 1808	25.7	Ordained Priest	Priest of Le Mans, France
7 Dec 1833	50.9	Selected	Bishop of Le Mans, France
20 Jan 1834	51.0	Confirmed	Bishop of Le Mans, France
21 Mar 1834	51.2	Ordained Bishop	Bishop of Le Mans, France
29 Dec 1854	72.0	Died	Bishop of Le Mans, France

Jean-Baptiste Bouvier was born at Saint-Charles-la-Forêt, Mayenne. Having received merely an elementary education, he learned his father's trade of carpentry, but he gave his spare time to the study of the classics under the direction of the parish priest. In 1805 he entered the seminary of Angers, where he made rapid progress. He was ordained priest in 1808 and appointed professor of philosophy at the College of Château Gonthier. In 1811 he was transferred to the seminary of Le Mans, where he taught philosophy and moral theology. In 1819 he was made superior of that institution and vicar-general of the diocese, a position which he held until 1834, when he was raised to the episcopal see of Le Mans. Pope Pius IX invited him to be present at the definition of the dogma of the Immaculate Conception.

The influence exerted by his *Institutiones Theologicæ* (in fifteen editions), which was in use in almost all the seminaries of France, as well as in the United States and Canada, gives Bishop Bouvier a position in the history of theology during the nineteenth century. His compendium had the distinction of being the first manual, and for many years the only one well adapted to that period of transition (1830–70), marked on the one hand by the death struggles of Gallicanism and Jansenism, and on the other by the work of reform undertaken by all departments of ecclesiastical learning.

At first, Bouvier published separate theological treatises, which formed a collection of thirteen volumes (1818–33), reduced in 1834 to six, and published in that form until 1852. The author endeavoured to improve his work in the successive editions, but his failure to remove from it all traces of Gallicanism provoked criticism. A Gallican, through prejudices derived from his early training rather than from personal conviction, Bouvier readily consented to submit his work to the corrections of the theologians appointed by Pius IX. Their revision resulted in the eighth edition (1853).

Bouvier died in Rome in 1854. Subsequently, the professors of the seminary of Le Mans eliminated many imperfections which had been overlooked by the revisers of 1853. The manual was shortly afterwards adopted in more than sixty seminaries. In his work, Bouvier took a decided stand against Jansenism and adopted the doctrines of St. Alphonsus.





-69-

Portrait
of
Cardinal
Philippe
de
Luxembourg
Twenty-first
Imperator
(1518-1519)

Philippe de Luxembourg (1445–1519) was a French Cardinal. He was bishop of Le Mans in 1476. He was bishop of Thérouanne 1496 to 1513, and bishop of Saint-Pons in 1509, when his nephew died, and until 1512, when he resigned in favour of François-Guillaume de Castelnau de Clermont-Lodève. He was abbot at the abbey of Jumièges in 1510. He was a judge at the 1498 divorce trial of King Louis XII of France and Queen Joan of France. He was papal legate to France in 1516. His father was Cardinal Thibaud de Luxembourg. He was the twenty-first Imperator of the Sovereign Order of the Elder Brethren Rose & Cross from 1518-1519 (about two years).





- 71 -
 Portrait
 of
 Master Eliphas Levi
 Abbe Louis Constant, priest
 Fifty-second Imperator
 (1865-1874)
 Worldwide known
 Occultist



- 72 -
 Roger Caro
 and Jimmy
 Guieu
 conversing
 at the Templar
 Commandery
 of
 Montfort
 -sur-Argens
 (Property of
 M. Gérard
 Couette.)
 Note the
 Cross of Malta
 above the
 entrance.



-73-

Main
facade
of the
Templar
Com-
mandery
of
Montfort-
sur-
Argens.

In 1207, the Count of Provence, Alfonso II gave his land Montfort sur Argens and the castle to the Order of the Templars. The existing building is then consolidated and transformed into a fortress. The many commanders staying there guarded and directed the domains, while ensuring the training of novices who were going to fight in Palestine. Their training ground, a sort of natural amphitheater, is still to be seen about two hundred yards from the castle. The architecture of the building is functional and simple, reflecting the lives of Commanders. The central building is flanked by two square towers, it has three floors, but two of them are livable, the third from the roof space. The castle also includes a beautiful spiral staircase, of rooms, rooms used as storeroom and a chapter house. The whole rests on basements forming several vaulted rooms.

After the destruction in 1307 of the Knights Templar, the Commandery of Ruou, owner of Montfort sur Argens, is struck by confiscation and is ruined. His headquarters are transferred to the castle and it is given to the Hospitallers Order of Saint John in 1315. Finally, in 1411, the Commandery of Montfort sur Argens is now connected to that of Marseille and became as such the residence of the Knights of Malta.

The castle is regularly occupied and maintained by the Commanders until its transformation into a revolutionary prison in 1793, allowing the building to escape destruction.

It has now a private owner, Mr. Gérard Couette, at least at the time Roger Caro visited the place.



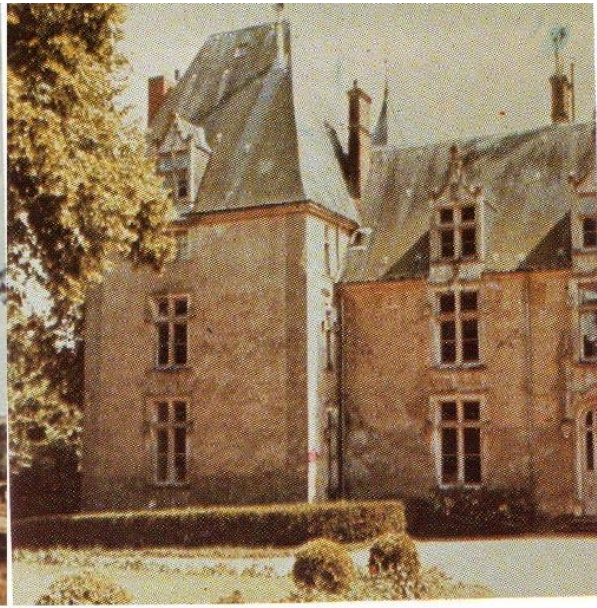
-74-

Castle
(de la)
Buzardière
in Sarthe,
home
of a
Companion
of the
first
founders
of our
Order
(see our
history).



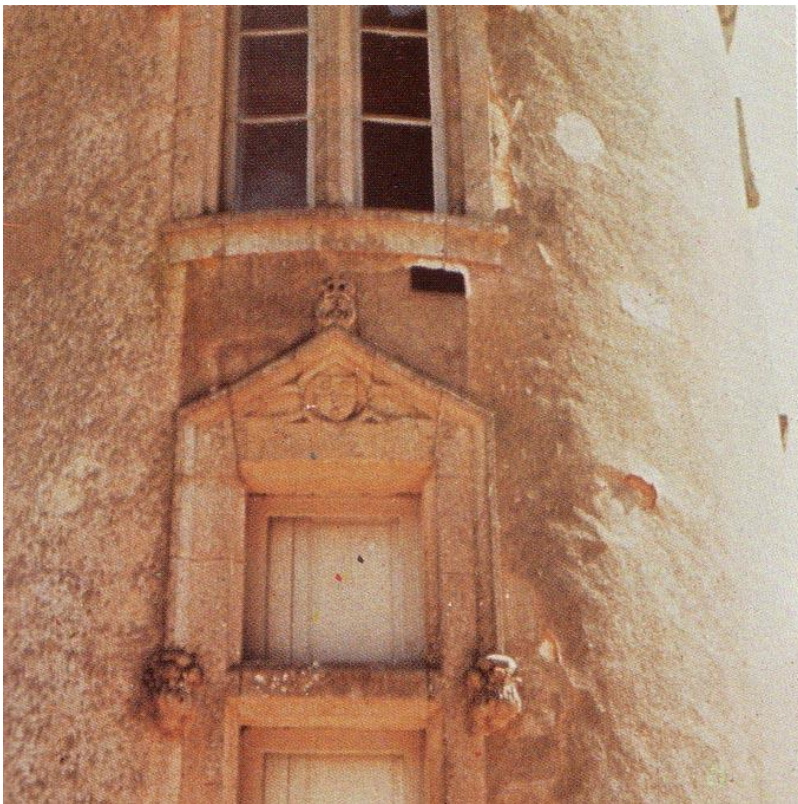
-75-

Today's
Castle
of
Montfort
Le-Rotrou
(France)



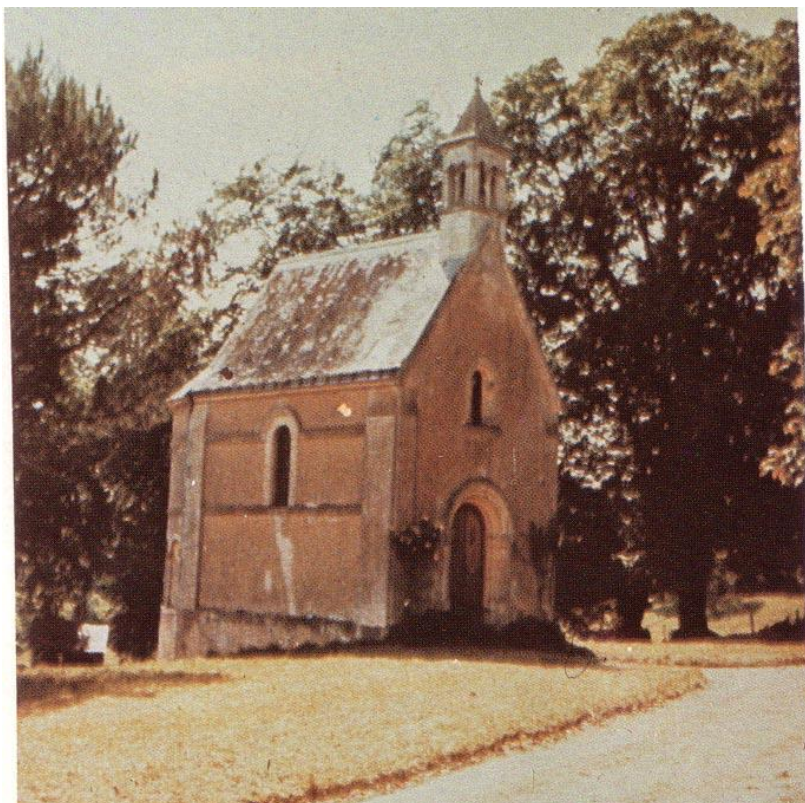
- 76-77-

Castle (de la) Renaudière, habitation of Jean de la Buissonnière (twenty-ninth Imperator), and David Ribault, (thirtieth Imperator) and preceptor of Louis XIII. This is here, where Mr. Le Fizelier saw the manuscript, second volume of "the Speeches to the King."



-78-

David Ribault
arms carbed in
stone abobe the
central window:
viewed a horizontal
sword surrounded
by three shells
St. Jacques,
two up, one down.

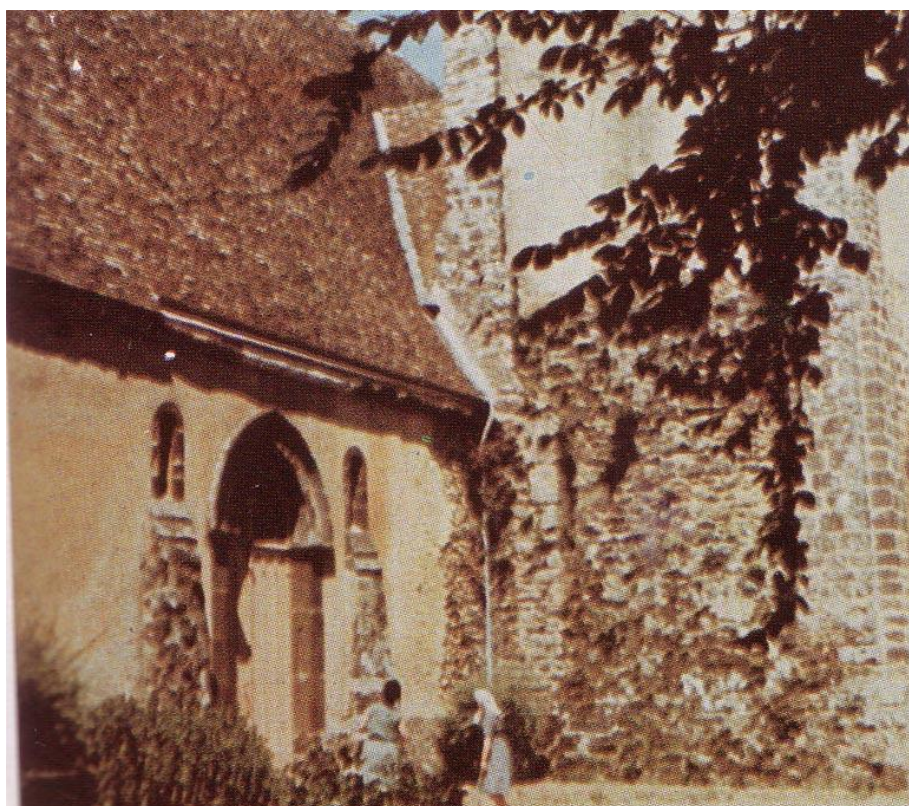


-79-

Chapel (de la) Renaudière.

The latter was blessed
according to the rite of Meaux
and dedicated to the intention
of Saint-René and St. Louis
by the Right Reverend
Jean-Baptiste Boubier
(bishop),

On Thursday, twenty-seventh
of
August in the year of our Lord
one thousand eight hundred
and forty-six.



- 80 -

Outside
the
Templar
Commandery
of the
Temple,
in the
region
Sarthe
(France)



- 81 -

Main altar
of the
Commandery
of the
Knights Temple
(Sarthe,
France)



- 82 & 83 -

Two views of the Templar Commandery of d'Arville (France).
Curiosity, all the stones are flint.



This twelfth century Templar stronghold is one of the best-preserved sites, and has a themed museum. It tells how a Commander (or Grand Master) ran a community of Templar brethren.

As we already know from my previous writings, the Templars were organised along the pattern of a monastic order similar to Bernard's Cistercian Order, which was considered the first effective international organization in Europe, but they were warrior. The organizational structure had a strong chain of authority. Each country with a major Templar presence (France, England, Aragon, Portugal, Poitou, Apulia, Jerusalem, Tripoli, Antioch, Anjou, Hungary, and Croatia) had a Master of the Order for the Templars in that region. All of them were subject to the Grand Master, appointed for life, who oversaw both the Order's military efforts in the East and their financial holdings in the West.

No precise numbers exist, but it is estimated that at the Order's peak there were between 15,000 and 20,000 Templars, of whom about a tenth were actual knights.



An original testimony to our tumultuous religious past, the Arville Commandery is one of the best preserved domains of the Knights Templar in France (12th-15th-16th centuries). On the spot, a unique museum: a concrete, living evocation of the epic of the Order of the Temple and, with its exceptional layout, it lets you experience the atmosphere of the life of the Knights Templar. Also, a medieval garden.



Rose ✕ Cross Jewel (see also photo 51)



The interior of the Church of the Commandery of Arville. For O.S.F.A.R + C, "the eagle is a granule" and not on the world. See fourth colour picture in the "Dictionary of Alchemical Philosophy" by Kamala-Inana (Roger Caro).

- 84 - (1)



Fourth colour picture in the "Dictionary of Alchemical Philosophy" by Kamala-Inana (Roger Caro).

Eagle holding a granular "garnet" in its left talon. This coat of arms is the alchemical symbol of the Temple of Ajunta (Roger Caro's Temple and pseudo name in alchemy).



Very old altar cloth with the "pelican of Arville," from the fourteenth Imperator Simon Arville (1427-1437)



Main altar of the Templar Church of Arville (France).

Note the Maltese cross on the altar and walls.

It is the same Maltese cross as at Montfort-sur-Argens (colour photo no. 72). One may wonder why we do not find in the Templar commanderies, the real cross of the Knights Templar?



- 87 -

Another view
of the
Commanderie
of
d'Arville
(France)

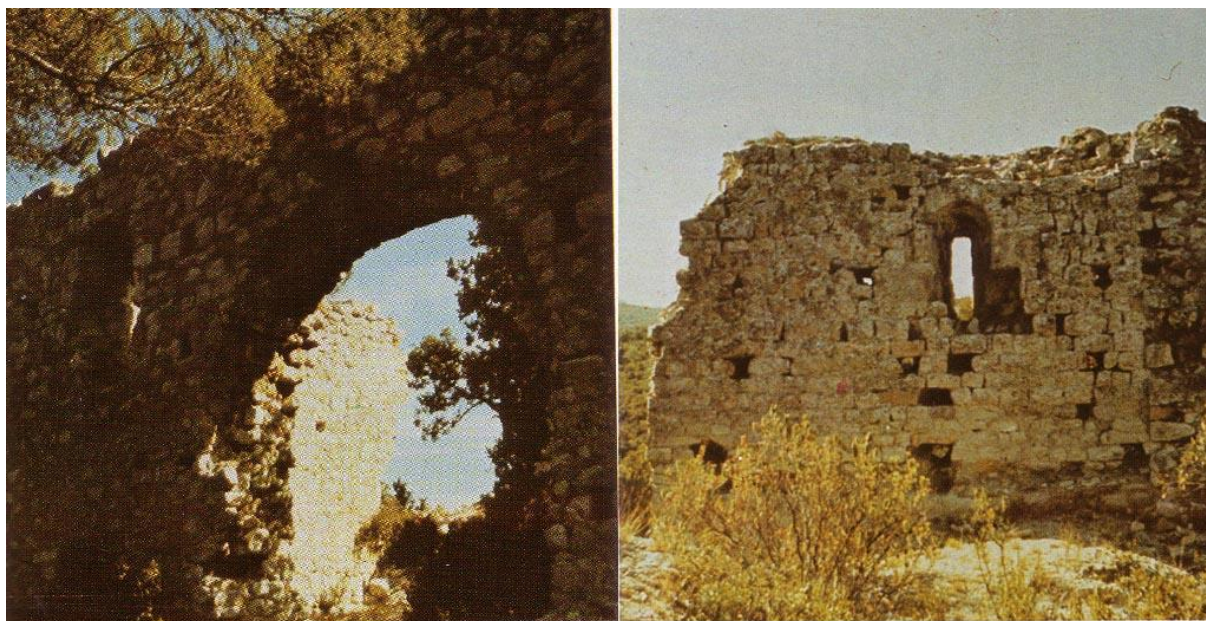
A Few More Thoughts on the Commandery of Arville

After the crusaders had captured Jerusalem in July 1099, western Christians flocked in the Holy Land for pilgrimage. However their safety was not assured. To protect them, nine French knights led by Hugues de Payns created in 1118 a religious militia which was to become later the Order of the Temple. The members of the Order are monks and soldiers and obey to a rule elaborated by a council gathered at Troyes cathedral in France in January 1128.

The Templars settled in Arville towards 1128 or 1130 on a woody estate of 2500 acres, given at their disposal by Geoffroy III, lord of Mondoubleau. The Commandery became a farming centre, a recruitment centre, a training base for the knights waiting for their departure to the Holy Land, and a place of worship. The Templars lived here until their arrest, decided by Philippe IV le Bel, King of France, who accused them of heresy, on Friday 13 October 1307.

After the abolition of the Order of the Temple, the Commandery became the property of the Order of the Hospitallers which was renamed Order of Malta by the 16th century. They will remain the owner of the site until the French revolution in 1789.

Then the whole site was sold as a national good and bought by farmers. In 1979, a part of the buildings were purchased by a union of local towns that undertook the restoration of the buildings and the organization of visits. In 1999 the union of the Towns of the Perch Hills created the History Centre of the Chivalry Orders which present in an interactive way the epic of the crusades and the life of the Templars.



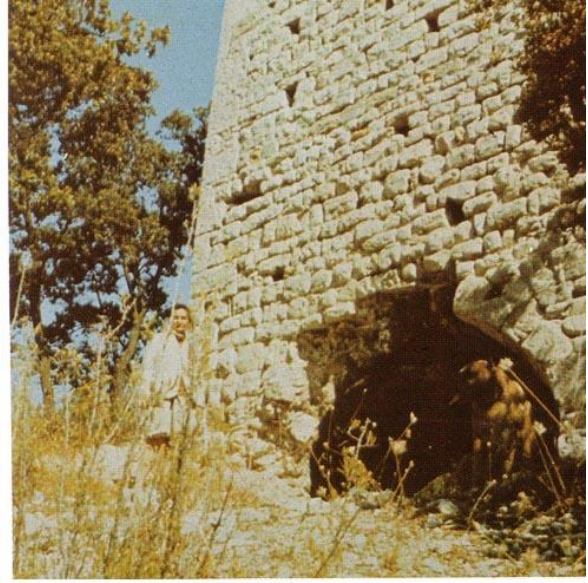
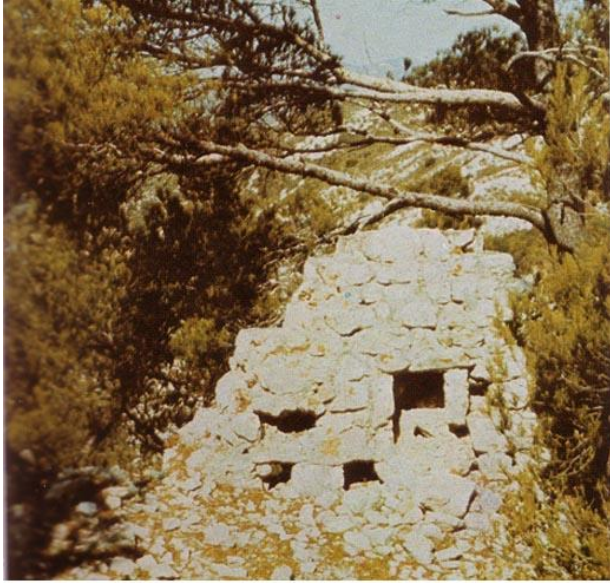
- 88 & 89 -

Ruins of Castel de Ners

The **Château de Ners** is a ruined castle standing on a hill dominating the valley of the Pichauris. It is located north east of the town of Allauch in the *commune* of Allauch in the Bouches-du-Rhône *département* of France.

The double curtain wall of the enceinte was constructed at the beginning of the 12th century by Raimond I, Bishop of Marseille, to protect his right to levy tolls. All that remains today are ruins.

The castle is also known under the name of *Castèu-Vièi* (literally "old castle" in Provençal), and also as *Château de la Reine Jeanne* - Castle of Queen Jeanne (Joan I of Naples) - though there is no documentary record to confirm that it was ever in her possession or that she could have come to live there; however, the legend holds on.



- 92 & 93 -

Other views of the ruins of the Castle at Ners



-90-

Ruins of Beaufort Castle in the Holy Land

The Ruins of Beaufort Castle in the Holy Land

Beaufort or **Belfort** (*Shaqif Arnun* or *Qala'at al-Shaqif* in Arabic) is a Crusader fortress in Nabatieh Governorate, Southern Lebanon, about 1 kilometre (0.62 mi) to the south-south-east of the village of Arnoun. There was a fortification on the site before it was captured by Fulk, King of Jerusalem, in 1139 and construction of the Crusader castle probably began soon after. Saladin captured Beaufort in 1190, and 60 years returned to Crusader control. In 1268 Sultan Baibars captured the castle.

The castle was named "**bel fort**" or "**beau fort**" (French for "*beautiful fortress*") by the Crusaders who occupied the castle in the twelfth century. Its Arabic name *Qala'at al-Shaqif* means *Castle of the High Rock* (*shqif* is the Aramaic word for "*high rock*"). Beaufort provides one of the few cases where a medieval castle proved of military value and utility also in modern warfare, as its late twentieth-century history shows.

The outcrop Beaufort occupied overlooks the Litani River. The river flows past the east side of the castle, which stands atop a 300 metres (980 ft) cliff which declines steeply to the river. Little is known of the site prior to its capture by Crusader forces in 1139, as no contemporary documents mention the site before then. However, historians assume that the castle's commanding hilltop site made it a strategic position that was fortified before its capture by the Crusaders. Fulk, King of Jerusalem, captured the fortification of Qal'at al-Shaqif in 1139 and gave the site to the lords of Sidon. Medieval historian Hugh Kennedy speculates that construction of the Crusader castle began soon after Fulk gave the site to the lords of Sidon.

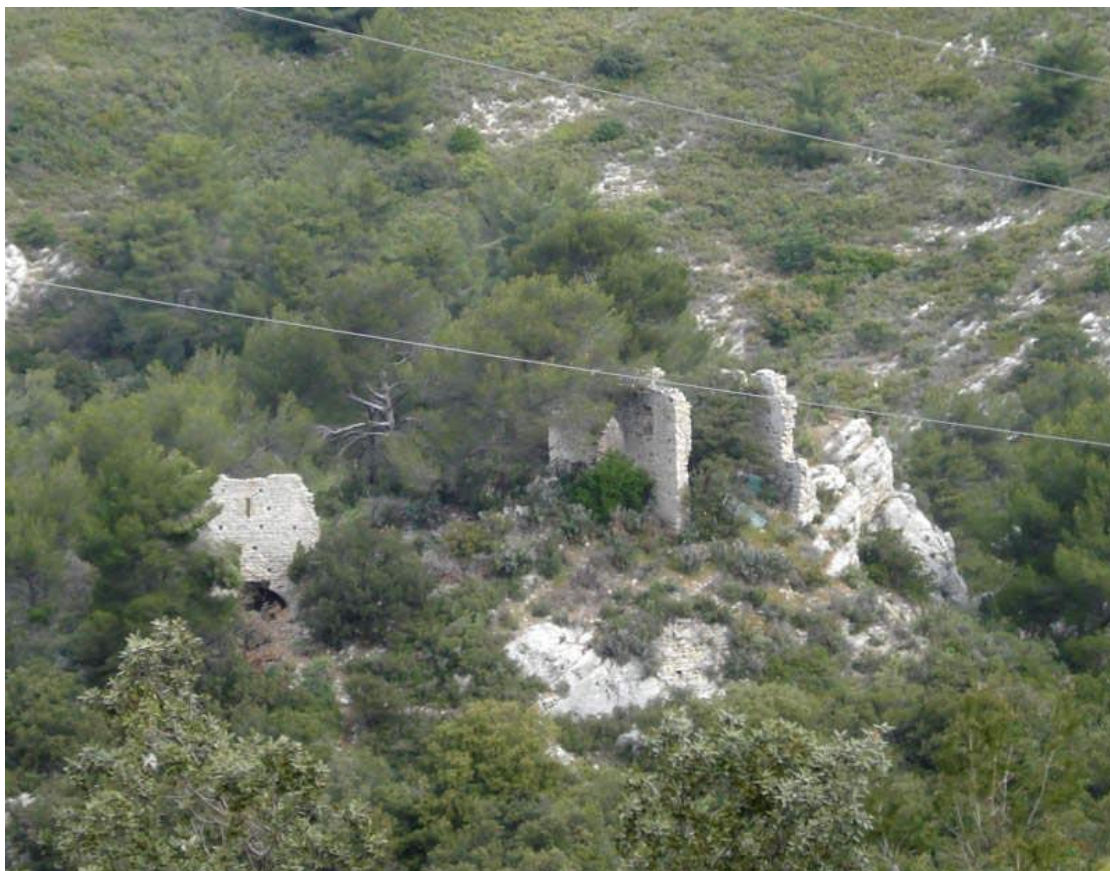
The Battle of Hattin in 1187 saw the Crusaders suffer a crushing defeat at the hands of Saladin. In the aftermath, many castles and cities fell to Saladin's forces so that only a handful of cities remained under the Crusaders' control. Beaufort was one of the last castles to resist Saladin. In April 1189, Saladin was preparing to besiege the castle and Arab sources describe the event in detail. At the time Beaufort was under the control of Reynald of Sidon who had survived the Battle of Hattin. While Saladin was camped at nearby Marjayoun, preparing for the siege, Reynald met him and claimed to have Muslim sympathies. He said that while he would like to hand over control of Beaufort, his family were in the Christian city of Tyre and he could not surrender until they were safely out of the city. In the hope of a taking the castle without any bloodshed, Reynald was given three months to extract his family from Tyre; instead he used this time to repair the castle and stock up on supplies.

After three months Reynald met with Saladin again, protesting he needed more time. Saladin insisted he hand over the castle immediately, so Reynald ordered the garrison to surrender. When they refused Reynald was taken prisoner and the siege began. Hostilities lasted until August that year when Saladin was forced to lift the siege to defend Acre. In April 1190 an agreement was reached where the castle's garrison would hand over control to Saladin in return for Reynald's release. The castle came under Crusader control in 1240 as part of a treaty negotiated by Theobald I of Navarre. It was sold to the Knights Templar by Reginald's grandson, Julian of Sidon, in 1260. In 1268, the Mamluke Sultan Baibars captured the castle, and there was relative calm through the 14th, 15th, and 16th centuries.



Ruins of Castle Beaufort in the Holy Land (Photograph 1982)

The Ruins of Castle Monfort in the Holy Land





Castle of Montfort in the Holy Land

A Roman fortress stood here before the Crusaders castle. The builders of Montfort incorporated stones from the Roman fort. The excavations, held in 1926, revealed Roman coins, ceramics and stones.

In the middle of the twelfth Century a farm was established at the site, and belonged to one of the most noble Crusaders families - De Milly - whose centre was in the nearby village Mei-liah (Mi'ilya) in the "Kings castle" (Castellum Regis", also Mhlia). This family owned thirty-six villages and farms including the Montfort farm, which later expanded and was called Casatellum Nouwn Regis - or the "Kings new castle".

The fortified farm was captured by Saladin in 1187, and was recaptured and rebuilt in 1192. It was sold in 1229 to the German Teutons - Crusaders that came from Germany in the thirteenth Century and established the Teutonic Order - who translated the name from Montfort (the strong mountain) into Starkenberg ("strong mountain" in German). This order established their centre inside the castle, and with the aid from the Pope Gregory VI built a mighty fort with two lines of defensive walls.

These fortifications were first tested in 1266 with an assault by the Mamluks headed by Sultan Baybars, the conqueror of Israel, which had to retreat. In 1271

Baybars attacked again with an engineering corp., who managed within a week to topple the external southern walls. The Teutonic knights, confined to the inner castle, decided to surrender and left unharmed, with their treasury and archives, to Acre. These were later transferred to Europe and continued to flourish there.



Close up of the octagon pillar, part of the Knights hall. From this balcony is a magnificent view of the western section of Kziv (Achziv) creek, which flows into the Med sea near the ancient city of Tell Achziv (Achzib).

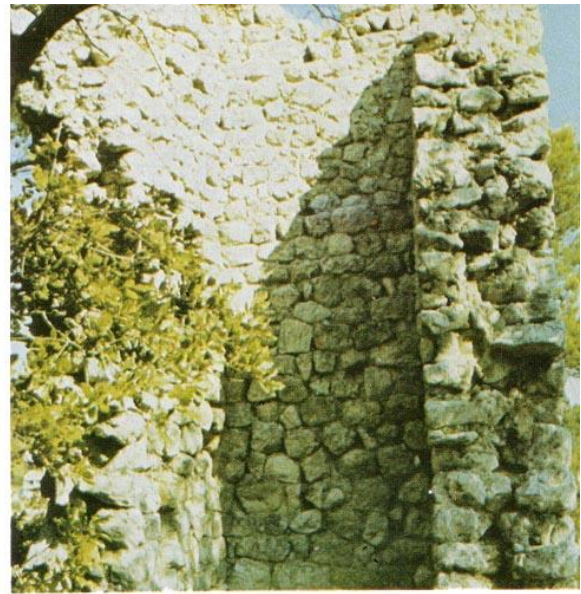


Ruins of the Castle Peypin (France)



- 95 - (2 photos)

Ruins of Peypin Castle



96 & 97

Ruins of Peypin Castle (France)

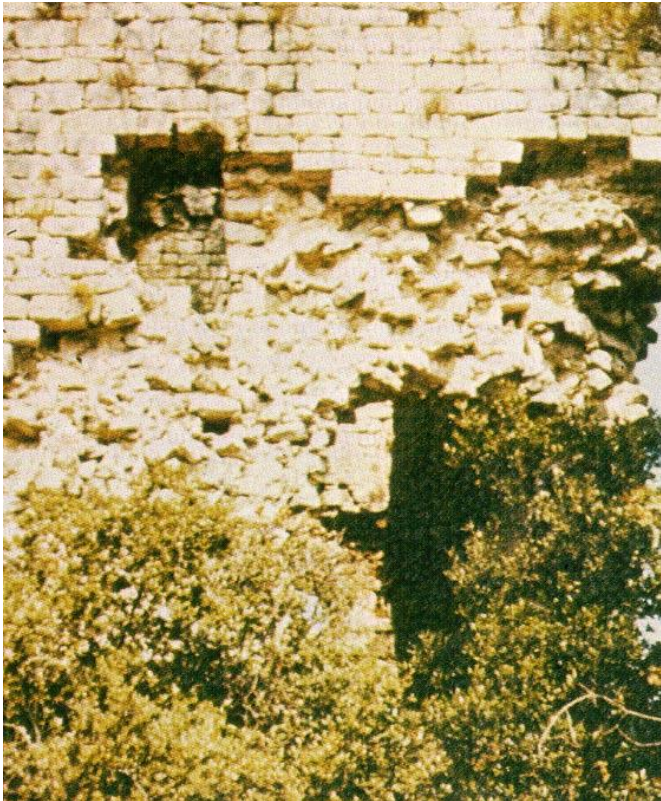


- 98 & 99 -

Ruins of Peypin Castle (France)

Peypin Castle dates from the Twelfth Century.

Pierre Bremond, lord of Auriol, built the castle and became the lord. His descendants, the Esparron family retained the rights to the early fifteenth-century. The fortifications and castle ruins are perched on a crag. The castle was destroyed at the end of the fourteenth century by the Duke of Epéron. The Provençal village of Peypin is built around the ruins of the castle. These consist of two fortification walls (97 metres) which is flanked by five round towers and a vaulted room four to six metres. It is not certain that the castle is a Templar site.



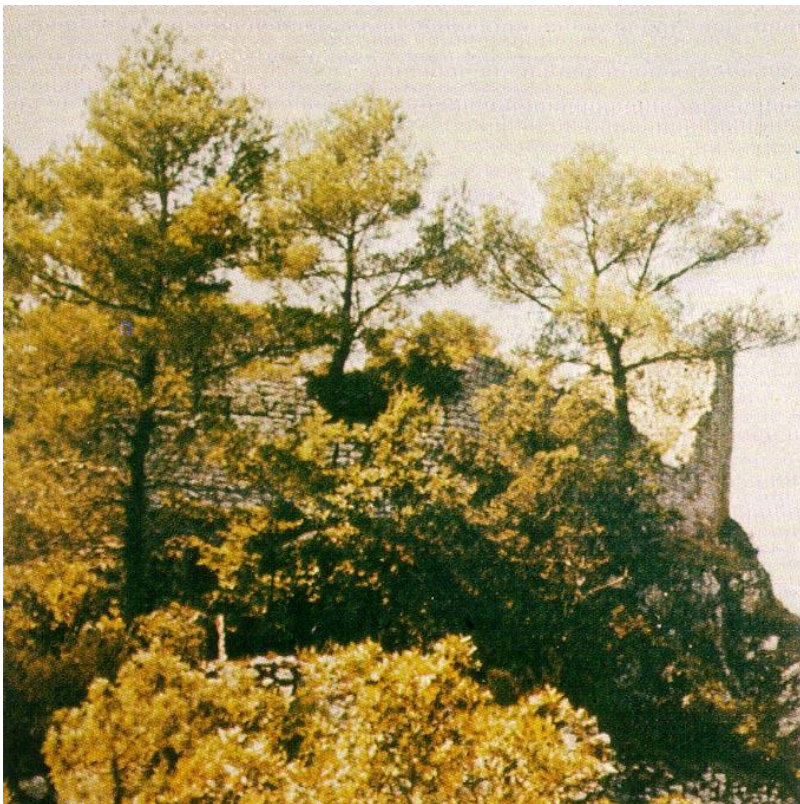
- 100 -

**Ruins
of
Castle
Nans-les-Pins**



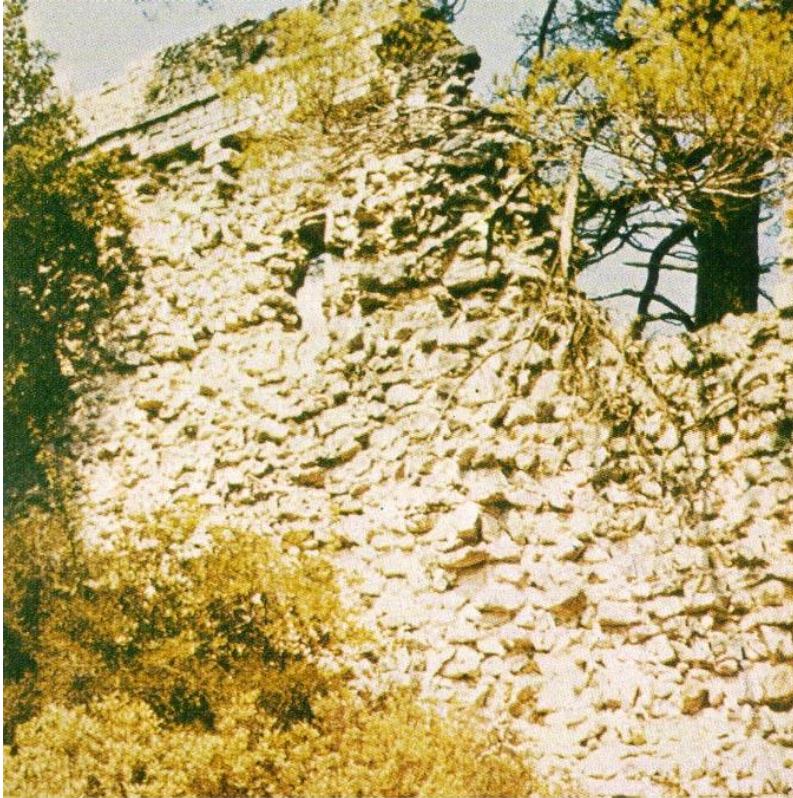
- 101 -

Ruins of Castle Nans-les-Pins



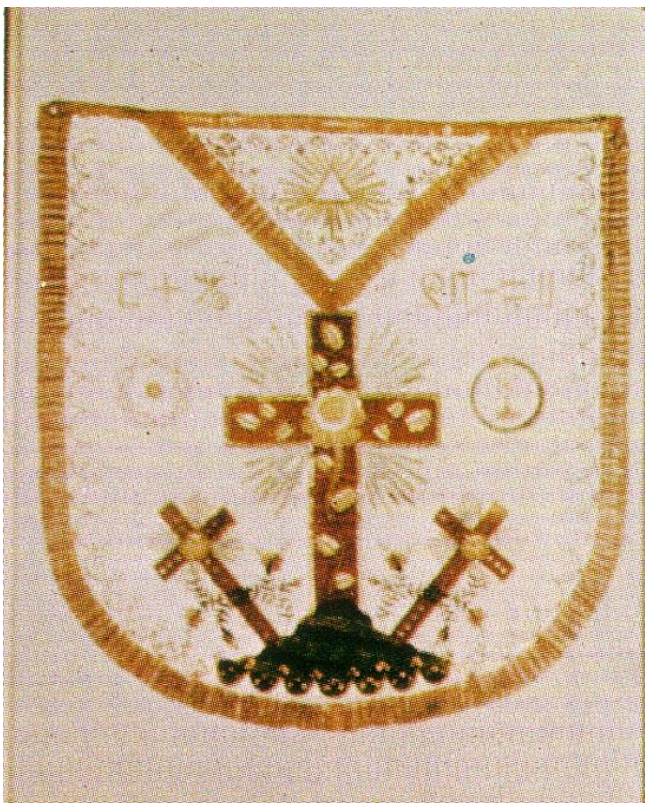
- 102 -

Ruins of Castle Nans-les-Pins



- 103 -

Ruins of Castle Hans-les-Pins



- 104 -

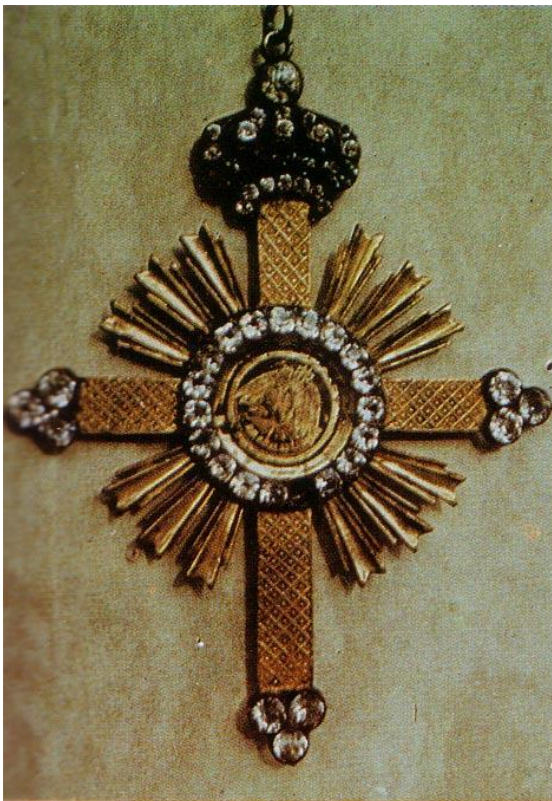
Freemason Apron of First Empire period.

**It represents
the grade of Rose Croix
(reprinted with permission
from the good friend
Mr. Alain Serrière to
Roger Caro.)
(Years 60-70)**



- 105 -

The casting of three seals: the Agnus Dei with the Templar Cross of the Elder Brethren of the Rose + Cross. The Rose, the Cross and the Pelican of the Order surmounted by a cardinal's hat. The Agnus Dei with the Templar Cross belongs to the Templar Commandery



- 106 -

Jewel

Rose + Cross

Timeline of Knights Templar from 1095 to 1992

and O.S.F.A.R.C Imperators

- 1095 Pope Urban II called the First Crusade at Clermont in France
- 1099 Jerusalem taken by the First Crusade in July.
- 1100 The Hospitaller Order of St. John was founded by Gerard (Geraldus) the Hospitaller. St. John the Almoner was the patron of hospital work. Recognized by Pope Pascal II in 1113. Gerard died in 1120.
- 1118 /19 Hugues de Payens and Godefroi de Saint-Omer formed a religious community to protect pilgrims. These nine knights, making their vows before the Latin Patriarch of Jerusalem, Warmund of Picquigny, accepted the Augustinian Rule under the guidance of the canons of the Church of the Holy Sepulchre. As part of their profession, it was agreed “that they should protect the roads and routes to the utmost of their ability against the ambushes of thieves and attackers, especially in regard to the safety of pilgrims.” (William, Archbishop of Tyre). Baldwin II, King of Jerusalem, provided quarters in part of his palace (the site of al-Aqsa Mosque) thought to be remains of Solomon’s Temple. First known as The Poor Knights of Christ; they were later called The Knights of the Temple (militia templi).
- 1120 Fulk V, count of Anjou joined the Order in the Holy Land as a lay associate.
- 1123 Raymond du Puy, the new Hospitaller master, began the transition of his Order from a charitable/care of pilgrims order into a partially military one. Only after the Third Crusade did it become a primarily military order.
- 1125 Hugues, Compte de Champagne, after ceding his lands, joined the Order in the Holy Land.
- 1126 With a delegation of knights, Hugues de Payens travelled to France to recruit members and to seek support from the Cistercian abbot, Bernard de Clairvaux, in obtaining papal recognition and the creation of a “rule of life.”

- 1128 Hugues de Payens visited England and Scotland to seek recruits for the Order. By this date the Templars were actively supporting the King of Aragon, Alfonso I, “the Battler.”
- 1128 /29 At the Council of Troyes The Order of the Temple was recognized and a Rule was approved based on the Benedictine/Cistercian model. Known as The Latin Rule, it consisted of 76 articles. The white mantle of the Cistercians was adopted by the professed knights as symbolic of loyalty and purity of life. Pope Honorius II (1124-30) approved the recognition. Hugues de Payens was chosen as the first Master of the Temple (Magister Militae Templi). Magister Militum was the title for the commander-in-chief in the Western Roman Empire.
- 1130 Raymond-Berengar III, count of Barcelona and Provence, joined the Templars as a lay associate.
- 1130s Early in the thirties the Templars acquired castles and fortresses in northern Syria, such as Baghras (Gaston), Darbsak (Trapesak), La Roche de Roussel and La Roche Guillaume.
- 1136 By this date Bernard de Clairvaux wrote *De Laude Novae Militae* in which he described the Templars as “a new type of order in the Holy Places.” The Order was seen as a fusion of knightly and monastic life. The Order of St. Lazarus was founded with links to the Templars. At the death of Hugues de Payens, Robert de Craon (Burgundy) was chosen as the second Master of the Temple. As “the great administrator”, he recognized the need for papal support and freedom from local church authorities.
- 1139 Pope Innocent II (1130-43) in his bull, *Omne datum optimum*, brought the Templars under direct papal authority, providing them with privileges and exemptions that made them an autonomous corporate body, allowing them to secure an economic base for financing military activities in the Holy Land. They were to defend the Church against all enemies of the Cross.
- 1144 Pope Celestine II (1143-44) issued his bull, *Milites Templi*, adding more privileges. The Templars could now collect their own funds.
- 1145 Pope Eugenius III (1145-53) called the Second Crusade. He issued the bull, *Militi Dei*, allowing the Templars to have their own churches and

clergy exempt from episcopal control. Subsequent popes would reissue these bulls, adding further privileges.

- 1146 Pope Eugenius III permitted the Templars to add the red cross pattée on the left breast of their tunics and the shoulder of their mantles, symbolizing willingness to shed their blood and die for the Faith.
- 1160 Military orders, modelled on the Templars, were founded in the Spanish kingdoms, such as the orders of Alcantara, Calatrava and Santiago. Templars were supporting the rulers of Aragon, Leon and Castile in the Reconquista. Under Gualdim Pais, the first Templar Master in Portugal, the castle of Tomar was built. Templars played an active role in the expansion of the Kingdom of Portugal.
- 1163 The *Retrais et établissements de Temple* was added to the Rule, covering the conventual life, defining the hierarchical status, regulating the chapters, election of the Master, determining the penance and punishments for violations of the Rule and Statutes, and admission to the Order. Pope Alexander III (1158-81) recognized the amended Rule. The following motto was inscribed on the Templars black and white standard: *Non nobis, Domine, non nobis sed nomini tuo da gloriam*. The Order's seal showed two knights on horseback with the inscription: *Sigillum militum Christi*. A French translation of the Rule became known as The French Ancient Rule. An Aragonese translation was known as The Catalan Rule. It required the Templars to swear fealty to the rulers of Aragon.
- 1187 Saladin defeated the Crusaders at the Battle of Hattin, resulting in the loss of Jerusalem. Over 200 Templars were killed. Pope Gregory VIII called the Third Crusade. The Hospitallers and Templars established themselves on the island of Cyprus. Templars developed a naval force.
- 1190 By the nineties the development of a network of Templar preceptories within Europe allowed them to become a major economic power with a reputation for providing reliable, honest and efficient financial services. The temples in London and Paris served as treasuries patronized by the rulers of England and France, as well as by the nobility. The Templars were pioneering international banking.
- 1191 The Port of Acre captured by the Third Crusade. It became the new Templar headquarters.

- 1198 The Teutonic Knights founded at Acre.
- 1228 The Templars supported the conquest of Majorca and Valencia in 1238 by Alfonso II, King of Aragon.
- 1244 The Templars suffered a serious defeat at the battle of La Forbie.
- 1250 The battle of Mansurah in Egypt was a disaster for Louis IX of France and the Templars.
- 1271 The Mamluk sultan of Egypt, Baibars, captured the major fortress of the Hospitallers at Chastel-Blanc, of the Templars at Krak du Chevalier, and of the Teutonic Knights at Montfort (Syria).
- 1274 At a church council in Lyon, France, a proposal to merge the Hospitallers and the Templars was discussed, revealing doubts about the future of the Christian presence in the Holy Land.
- 1291 With the fall of Acre to the Mamluks, Cyprus became again the Templar military headquarters. The Templars evacuated the castles of Tortosa and of 'Atlit, ending their presence in the Holy Land. The Templars lost not only their land base but their *raison d'être*.
- 1292 Jacques de Molay became Master of the Temple.
- 1300 By now the Templars failed to justify their continued existence as a military order, and had no secondary mission as the Hospitallers did. They appeared to have given their economic interests the higher priority, allowing enemies jealous of their wealth and power to begin accusing them of corruption and blaming them for the loss of the Holy Land.
- 1305 Both Pierre Dubois and Ramon Lull recommended that the Hospitallers and Templars be fused into one military order.
- 1307 Already Edward I and Edward II had violated the temple of the Templars in London. Philip IV of France, heavily in debt, saw his opportunity. Rumors circulating of Templar corruption were turned into fact. On 13th October, Philip ordered the arrest of all Templars in France, turning them over to the Inquisition. Under pressure, Pope Clement V (1305-14) agreed to an investigation. His later Bull, *Pastoralis Praeeminentiae*, issued on November 22, ordered the arrest of all Templars in the Christian West.

- 1308 Under pressure from the Pope, Edward II ordered the arrest of all Templars in England with their property coming under royal control. What remained of the property was turned over to the Hospitallers in 1323.
- 1311 Except in France and areas under French dominance the charges against the Templars were not substantiated. The crisis forced the Pope to convoke a council.
- 1312 The Council of Vienne found that the charges against the Templars lacked merit. On his own authority Pope Clement V issued a bull, *Vox in excelso* on March 2, dissolving the Templar Order. A second bull, *Ad providendam*, turned over Templar property to the Hospitallers, partly to pay pensions for ex-Templars. In Scotland the bull was not promulgated since the King, Robert the Bruce, was under excommunication. It would appear that Templars from France had fled to Scotland, some taking refuge with the Saint-Clairs of Rosslyn. Templar support seemed to have been crucial for the Scottish victory over the English at Bannockburn on June 24, 1314. The King fused the Templars with the Hospitallers into the Order of the Temple and of St. John. This Order was suppressed by the Scottish Reformation Parliament in the 16th century.
- 1313 The High Templar Hierarchy never conceded its political and initiatory secrets outside its Commendam and Temples; in his three years of detention in the French dungeons, the last of his life, the Grand Master of the Order, Jacques de Molay, had the time to build, covered by the minor brothers of the Order (monks and builders of the Temples that later represented the esoterical part of Freemasonry), four groups of Dignitaries and Officials of the Temple in Scotland, France, Germany and Italy. They eventually became the esoterical part of Freemasonry. It was the year 1313.

Following the last orders of the Grand Master, a group of seven templars initiated to the secrets of the Order, the knights Gaston de la Pierre Phoebus, Guidon de Montanor, Gentili da Foligno, Henrì de Monfort, Luis de Grimoard, Pierre Yorick de Rivault and Cesar Minvielle, together with another fifteen people, reached the island of Mull in Scotland, where other brothers were expecting them.

On that island on the 24th June 1313, the Knight Aumonte was elected by the assembly regent of the Grand Master. The templar Guy de Montanor, doctor in alchemy, 7th degree of the initiatory hierarchy and disciple of the Grand Master, founded the Templar Church in the secret of the brotherhood together with other initiates, in order to perpetuate the teaching they had been transmitted.

Their emblem was a pelican surmounted by a cardinal's hat and underneath six acorns with the motto: *Dium sibi caeteris*.

1314 On the evening of March 18, Jacques de Molay and Geoffrey de Charnay, the Preceptor of Normandy, were burned to death on an island in the Seine. Both had recanted their previous confessions, which had been obtained under torture. Before he succumbed to the flames, Molay is alleged to have sworn a curse on both Philip and the Pope. Within a year, both were dead.

1316 In October 1316 four templars initiated to the Secret of Secrets (the Royal Secret), Guy de Montanor, Gaston de la Pierre Phoebus, Pietro il Buono di Lombardia and Richard the English, together with other 24 brothers, all belonging to the Templar Church, went to France, that was under the sovereignty of king Philip V; they asked for a hearing with Jacques d'Euse (in English James of Bones) elected pope of Avignon with the name of John XXII. The meeting was conceded straight away and it took place on the 17th November of the same year.

The results of that meeting were the assurance of “complete protection” from the pope for those warrior-monks and the plan of a Rule for a new Order, whose members would be called Higher Friars of Rosy Cross. This chivalric group suffered great losses because of a turbulent and tragic journey to the brothers in England; meanwhile in France there was a man left as warrantor of the Rule of the Pope, an old templar Rector of the Hospital Order in Pont-Saint-Esprit.

The reason for that agreement was the development and transmission of the power of alchemic art, which the Templars demonstrated having. On the other hand, this very “power” plus the existence of a Templar Church separated and independent from the Mother Church were a great worry for the new pope.

In fact he was constantly struggling to keep his supremacy and

autonomy over the European countries, destroyed by the conflicts between the various monarchic and imperialistic factions. These were in fact always fighting each other and for them the financial power was more important than the value of arms, despite what minstrels and court's poets used to sing.

- 1317 Pope John XXII (1316-34) approved the request of King James II of Aragon to form a new military order, that of Montesa. Templar property in Aragon along with Hospitallers property in Valencia were turned over to this new Order. Since there were few Templars remaining, knights from the Order of Calatrava were asked to join Montesa. The first Master was a Calatrava knight.

Still in Avignon, on the 5th January 1317, the Rule of the Order was awarded to the Higher Friars; the only condition was that the designated guide of the 33 members of the Holy College was the cardinal J. Lavie de Villemur (in English James of Way)(or shorter, “J. De Via”) , the pope's nephew. Unfortunately he died of food poisoning on the 6th May of the same year. At his death, the Holy College of Higher Friars, which according to the Rule had to be made of 33 members (the age of Christ), designated in his place a high templar, the Provençal Knight Enguerard de Ners and with him the new board of management. The Order escaped the direct control of the pope by leaving Avignon and moved to the Commendam of Monfort sur Argens in 1333, in order to “organize” its destiny from there. They stayed there for a year; after a solemn mass in which they gave the Mystical Communion to all the participants, they left to start in invisibility what would be later called “the myth of Rosicrucians”.

Since then no templar has ever publicly declared himself such, despite secretly continuing to instruct proselytes. Today, if a western Initiate was acknowledged and accepted as a Templar from the Confraternity, would gain access to the historical, but not the public, archives of the branches closest to Europe (not including the Far East, always interested in the events of western proselytes): the Sufis Communions of Cairo, Luxor and Damascus, and the religious Community of the Athos Mountain. In those places we find the answers to many questions about the templar truth that some people still ask themselves.

Those brothers have preserved what in Europe has been annulled or

mystified by the temporal power, which enthusiastically followed the mystical heresy in the “modern” deviant or completely exoterical institutions, whilst hiding it. They are the so-called new-Templars, templists or Rosicrucians.

So, Pope John XXII of Avignon now founded the Sovereign Order of the Elder Brethren Rose ✠ Cross. Gaston de la Pierre Phoebus was the first Emperor of the Order, followed by the Pope’s nephew, J. de Via, Cardinal-bishop, who was poisoned short after (1316-1317). He was followed by Guidon de Montanor (See “Rose ✠ Cross Chronicles, Scroll One.

- 1319 In Portugal Pope John XXII approved the request of King Deniz to organize Templar property and remaining members into a new military order: The Order of Christ. Unlike the Spanish military orders that became increasingly chivalric and under direct royal control after 1500, the Order of Christ continued its military role by supporting Portuguese expansion into Africa and Asia. Its most famous Grand Master was King Henry the Navigator.
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The Templar Lineage
of the
Sovereign Order of the Elder Brethren Rose ✠ Cross
(Branch of the Sovereign Military Order of the Temple of Jérusalem)

The Emperors OSJARC

1. Gaston de la Pierre Phoebus (1313)
2. Cardinal-Evêque d’Avignon J. de Via (1316-1317)
3. Guidon de Montanor
4. Henri de la Pierre Phoebus (1339-1348)
5. Helion de Villeneuve (cinq ans)
6. Yves Lancel de l’Isle du Val de Vegre
7. Grimaud de Bouvier (Duc) (1356-1367)

8. Gaëtan des Pins (1367-1372) Provençal petit-fils d'Odon des Pins et Grand Maître de l'Ordre de Jérusalem.
9. Raymond de Temple (1372-1380)
10. Thibaut de Montfort (1380-1383)
11. Grand Maître de Rhodes, J-Ferdinand de Heredia (Aragonais) (1383-1396)
12. Ludovic des Pins (1396-1418)
13. Bergues (1418-1427)
14. Simon d'Arville (1427-1437)
15. Jehan Cholet (1437-1454)
16. Jehan de Lastic (1454-1461)
17. Gilles Rivault, sieur de Kerissac (1461-1479)
18. J-B Orsini (1479-1484)
19. Frère Hugues Verdola de Tolose (1484-1503)
20. Souchon (1503-1518)
21. Cardinal Philippe de Luxembourg (1518-1519)
22. Honoré de l'Isle, Seigneur du Val de Vegre (1519-1527)
23. Du Coin (1527-1550)
24. Rollans (Famille des Rivault) (1550-1565)
25. Jehan de Senectaire (1565-1576)
26. Philippe de la Pierre Phoebus (1576-1582)
27. De Paul (1582-1583)
28. Triscontin de Reard (1583-1598)
29. Jean de la Buissonnière de la Renaudière (1598-1602)
30. David Rivault (1602-1607)
31. Mgr Charles de Beaumanoir (1607-1613)
32. Prêlat Jehan de Pelissier d'Apt (1613-1623)
33. Robertus de Fluctibus (Robert Fludd) (1623-1630/7 ?)
34. Camus, Seigneur de Peypin ou de Puypin (1630-1637)
35. V. Depaul (1637-1647) As to comments received he may be Saint Vincent DEPAUL.
36. Dave Gloxim (1647-1649)
37. Christophorus Angranus (1649-1653)
38. Return of the family Jehan Pelissier, Lord of Pierrefeu (1653-1687 ?)
39. Baron de la Pierre (1687-1687 ?)
40. Jacques Hermite, Seigneur de Maillane (1687-1697)
41. Comte de Roure (1697-1706)
42. Sœur Marie de Lubac (femme) (1706-1729)
43. Joseph-Jacob Maupeou (1721-1782)
44. André Pelissier, Seigneur de Chantereine (1732-1745)
45. Louis-Lantelme Chassalier (1745-1763)
46. M. Pourtal (1763-1772)

47. Gérard de la Pierre (1772-1800)
48. Jean Minvielle (1800-1811)
49. Vasconcellos (1811-1846)
50. Mgr. Jean Baptiste Bouvier (1846-1849)
51. Lord Bulwer Lytton (1849-1965)
52. Abbé Louis Constant (Eliphas Levi) Prêtre (important Occultist world-wide) (1865-1874)
53. William Wynn Westcott (1874-1892)
54. Sir Leigh Gardner (1892-1898)
55. Docteur Steiner (1898-1900)
56. A. Croweey (Irlandais) (1900-1916)
57. Jean-Jacques d'OSSA, Roman Catholic missionary bishop (1916-1968)
58. Pierre Phoebus (Roger Caro) (1969-1992) He is the last Emperor as at his death, the High Council had not the traditional number of thirty-three adepts, whereby another Emperor could not be elected. There was according to the son Daniel of the Emperor, and "interim emperor" without function. Philippus-Laurentius (Philippe De Coster) in his function as "Knight Grand ✠ Cross of Merit FARC" (Chevalier Grand ✠ Croix du Mérite FARC) functions as "General Grand Master".

The list of Emperors closes with Pierre Phoebus, whereby any other person calling him or herself Emperor is an impostor, and should not be followed





Seal
of
Simon
de
Montfort



Simon IV de Montfort



Simon IV de Montfort, Seigneur de Montfort-l'Amaury, 5th Earl of Leicester (1165 – 25 June 1218), also known as **Simon de Montfort the elder**, was a French nobleman who took part in the Fourth Crusade (1202–1204) and was a prominent leader of the Albigensian Crusade. He died at the siege of Toulouse in 1218.

He was the son of Simon de Montfort, lord of Montfort l'Amaury in France near Paris, and Amicia de Beaumont, daughter of Robert de Beaumont, 3rd Earl of Leicester - the de Montfort line itself descends from the Counts of Flanders. He succeeded his father as Baron de Montfort in 1181; in 1190 he married Alix de Montmorency, the daughter of

Bouchard III de Montmorency. She shared his piety and would accompany him on his campaigns. In 1191 his brother, Guy, left on the Third Crusade in the retinue of King Philip II of France.

In 1199, while taking part in a tournament at Ecry-sur-Aisne, he heard Fulk of Neuilly preaching the crusade, and in the company of Count Thibaud de Champagne, he took the cross. The crusade soon fell under Venetian control, and was diverted to Zara on the Adriatic Sea. Pope Innocent III had specifically warned the Crusaders not to attack fellow Christians; Simon tried to reassure the citizens of Zara that there would be no attack, but nevertheless, the city was sacked in 1202. Simon did not participate in this action and was one of its most outspoken critics. He and his associates, including Abbot Guy of Vaux-de-Cernay, soon left the Crusade altogether from Zara and traveled to King Emico of Hungary's territory. Afterwards, under Venetian guidance, the Crusaders sacked the city of Constantinople.

His mother was the eldest daughter of Robert de Beaumont, 3rd Earl of Leicester. After the death of her brother Robert de Beaumont, 4th Earl of Leicester without children in 1204, she inherited half of his estates, and a claim to the Earldom of Leicester. The division of the estates was effected early in 1207, by which the rights to the earldom were assigned to Amicia and Simon. However, King John of England took possession of the lands himself in February 1207, and confiscated its revenues. Later, in 1215, the lands were passed into the hands of Simon's cousin, Ranulph de Meschines, 4th Earl of Chester.

Simon remained on his estates in France, where in 1209 he was elected captain-general of the French forces in the Albigensian Crusade by his fellow nobles, reportedly after several larger players had turned down the role. He led the siege and subsequent sack of Béziers on 22 July 1209 when the entire population of twenty thousand Cathars and Catholics were slaughtered. Thousands sought sanctuary in the Cathedral of St Nazaire which was set on fire and also in the Eglise de la Madeleine inside which all were butchered to death. "Tuez les tous, Dieu reconnaitra les siens" - "Kill them all, God will recognize his own" was the famous quotation which exonerated the rampaging Crusaders. It was the feast day of St Mary Magdalene. Simon was rewarded with the territory conquered from Raymond VI of Toulouse which in theory made him the most important landowner in Occitania. He became notorious and feared for his extreme cruelty, massacring whole towns, and for his "treachery, harshness, and bad faith." In 1210 he burned 140 Cathars in the village of Minerve who refused to give up their faith. In another widely reported incident, prior to the sack of the village of Lastours, he brought prisoners from the nearby village of Bram and had their

eyes gouged out and their ears, noses and lips cut off. One prisoner, left with a single good eye, led them into the village as a warning.

Simon's part in the crusade had the full backing of his liege lord, the King of France, Philip Augustus, although historian Alistaire Horne, in his book *Seven Ages of Paris* states that Philippe (sic) "turned a blind eye to Simon de Montfort's brutal crusade...of which he disapproved, but readily accepted the spoils to his exchequer"(36). Following the latter's success in winning Normandy from John Lackland of England, he was approached by Innocent III to lead the crusade himself but turned this down being heavily committed to defend his gains against John and against the emerging alliance between England, the Empire and Flanders. However, Phillip claimed full rights over the lands of the house of St Gilles and some have seen his dispatch of de Montfort and other northern barons as at the very least an exploratory campaign to reassert the rights of the French crown in Le Midi. He may well also have been wishing to appease the papacy after the long dispute over his marriage which had led to excommunication - as well as seeking to counter any adventure by John of England - who had marriage and fealty ties also with the Toulouse comtal house. Meanwhile others have seen Phillip's motives as including removing over-mighty subjects from the north, distracting them in adventure elsewhere where they could not threaten his increasingly successful restoration of the power of the French crown in the north.

Simon is described as a man of extreme religious orthodoxy, deeply committed to the Dominican order and the suppression of heresy. Dominic Guzman, later Saint Dominic, spent several years during the war in the Midi at Fanjeau, which was Simon's headquarters, especially in the winter months when the crusading forces were depleted. Simon had other key confederates in this enterprise which many see as a naked seizure of southern lands by ambitious men from the north, many of whom had been involved in the notorious fourth crusade. One of these was Guy Vaux de Cernay - head of a Cistercian abbey not more than twenty miles from Simon's patrimony of Montfort Aumary - who accompanied the crusade in the Languedoc and became bishop of Carcassonne for his pains. Meanwhile the nephew of Guy, Peter de Vaux de Cernay, arguably a stool-pigeon of De Montfort, his uncle and the papacy, wrote an account of the crusade which many have seen as a transparent piece of propaganda to justify the actions of the crusaders, whose outrages are described consistently as doing the work of God against the heretical agents of the demonic power - while outrages committed by the embattled lords of the Midi are predictably portrayed as the opposite. Simon was an energetic campaigner, making rapid movements to strike at those who had broken their faith with him - and there were many as local lords switched sides whenever the moment seemed propitious. The Midi

was a warren of small fortified places, as well as home to some of the most magnificent defended cities - such as Toulouse, Carcassonne and Narbonne. Simon seems to have shown great personal valour and daring as well as being particularly brutal with those close to him who betrayed him - as for example, Martin Algae, lord of Biron. In 1213 he defeated Peter II of Aragon at the Battle of Muret. The Albigensians were now crushed, but Simon carried on the campaign as a war of conquest, being appointed lord over all the newly-acquired territory as Count of Toulouse and Duke of Narbonne (1215). He spent two years in warfare in many parts of Raymond's former territories; he besieged Beaucaire, which had been taken by Raymond VII of Toulouse, from 6 June 1216 to 24 August 1216.

Raymond spent most of this period in the Crown of Aragon, but corresponded with sympathisers in Toulouse. There were rumours that he was on his way to Toulouse in September 1216. Abandoning the siege of Beaucaire, Simon responded with a partial sacking of Toulouse, perhaps intended as punishment of the citizens. Raymond actually returned to take possession of Toulouse in October 1217. Simon hastened to besiege the city, meanwhile sending his wife, Alix de Montmorency, with bishop Foulques of Toulouse and others, to the French court to plead for support. After maintaining the siege for nine months Simon was killed on 25 June 1218 while combating a sally by the besieged. His head was smashed by a stone from a mangonel, operated, according to the most detailed source, by *donas e tozas e mulhers* ("ladies and girls and women") of Toulouse. He was buried in the Cathedral of Saint-Nazaire at Carcassonne. His body was later moved, however to Montfort l'Amaury by his son. There is still a tombstone in the Cathedral called "of Simon de Montfort" in the South Transept.



-108-

Other Rose + Cross Jewel

The ladder
has seven degrees
was the
insignia
of the
Master-Guides



-109-

The Seal
of
Richard Lionheart.
We notice
the sun,
the moon
and
the sword,
as in alchemy:
Sulfur, mercury
and salt.

Richard the Lionheart

Richard the Lionheart was born on September 8, 1157, in Oxford, England. He was generally considered to be his mother's favourite son, and has been described as spoiled and vain because of it. Richard was also known to let his temper get the better of him. Nevertheless, he could be shrewd in matters of politics and was famously skilled on the battlefield. He was also highly cultured and well-educated, and wrote poems and songs. Through most of his life he enjoyed the support and affection of his people, and for centuries after his death, Richard the Lionheart was one of the most popular kings in English history.



Richard the Lionheart was the third son of King Henry II and Eleanor of Aquitaine, and although his eldest brother died young, the next in line, Henry, was named heir. Thus, Richard grew up with little realistic expectations of achieving the English throne. In any case, he was more interested in the family's French holdings than he was in England; he spoke little English, and he was made duke of the lands his mother had brought to her marriage when he was quite young: Aquitaine in 1168, and Poitiers three years later.

In 1169, King Henry and King Louis VII of France agreed that Richard should be wed to Louis's daughter Alice. This engagement was to last for some time, although Richard never showed any interest in her; Alice was sent from her home to live with the court in England, while Richard stayed with his holdings in France.

Brought up among the people he was to govern, Richard soon learned how to deal with the aristocracy. But his relationship with his father had some serious problems. In 1173, encouraged by his mother, Richard joined his brothers Henry and Geoffrey in rebelling against the king. The rebellion ultimately failed,

Eleanor was imprisoned, and Richard found it necessary to submit to his father and receive a pardon for his transgressions.

In the early 1180s, Richard faced baronial revolts in his own lands. He displayed considerable military skill and earned a reputation for courage (the quality that led to his nickname of Richard the Lionheart), but he dealt so harshly with the rebels that they called on his brothers to help drive him from Aquitaine. Now his father interceded on his behalf, fearing the fragmentation of the empire he had built (the "Angevin" Empire, after Henry's lands of Anjou). However, no sooner had King Henry gathered his continental armies together than the younger Henry unexpectedly died, and the rebellion crumpled.

As the oldest surviving son, Richard the Lionheart was now heir to England, Normandy, and Anjou. In light of his extensive holdings, his father wanted him to cede Aquitaine to his brother John, who had never had any territory to govern and was known as "Lackland." But Richard had a deep attachment to the duchy. Rather than give it up, he turned to the king of France, Louis's son Philip II, with whom Richard had developed a firm political and personal friendship. In November of 1188 Richard paid homage to Philip for all his holdings in France, then joined forces with him to drive his father into submission. They forced Henry -- who had indicated a willingness to name John his heir -- to acknowledge Richard as heir to the English throne before hounding him to his death in July, 1189.

Richard the Lionheart had become King of England; but his heart wasn't in the sceptred isle. Ever since Saladin had captured Jerusalem in 1187, Richard's greatest ambition was to go to the Holy Land and take it back. His father had agreed to engage in Crusade along with Philip, and a "Saladin Tithe" had been levied in England and France to raise funds for the endeavour. Now Richard took full advantage of the Saladin Tithe and the military apparatus that had been formed; he drew heavily from the royal treasury and sold anything that might bring him funds -- offices, castles, lands, towns, lordships. In less than a year after his accession to the throne, Richard the Lionheart raised a substantial fleet and an impressive army to take on Crusade.

Philip and Richard agreed to go to the Holy Land together, but not all was well between them. The French king wanted some of the lands that Henry had held, and that were now in Richard's hands, which he believed rightfully belonged to France. Richard was not about to relinquish any of his holdings; in fact, he shored up the defences of these lands and prepared for conflict. But neither king

really wanted war with each other, especially with a Crusade awaiting their attention.

In fact, the Crusading spirit was strong in Europe at this time. Although there were always nobles who wouldn't put up a farthing for the effort, the vast majority of the European nobility were devout believers of the virtue and necessity of Crusade. Most of those who did not take up arms themselves still supported the Crusading movement any way that they could. And right now, both Richard and Philip were being shown up by the septuagenarian German emperor, Frederick Barbarossa, who had already pulled together an army and set off for the Holy Land.

In the face of public opinion, continuing their quarrel was not really feasible for either of the kings, but especially not for Philip, since Richard the Lionheart had worked so hard to fund his part in the Crusade. The French king chose to accept the promises that Richard made, probably against his better judgment. Among these pledges was Richard's agreement to marry Philip's sister Alice, who still languished in England, even though it appeared he had been negotiating for the hand of Berengaria of Navarre.

In July of 1190 the Crusaders set off. They stopped at Messina, Sicily, in part because it served as an excellent point of departure from Europe to the Holy Land, but also because Richard had business with King Tancred. The new monarch had refused to hand over the bequest the late king had left to Richard's father, and was withholding the dower owed to his predecessor's widow and keeping her in close confinement. This was of special concern to Richard the Lionheart, because the widow was his favourite sister, Joan. To complicate matters, the Crusaders were clashing with the citizens of Messina.

Richard resolved these problems in a matter of days. He demanded (and got) Joan's release, but when her dower was not forthcoming he began taking control of strategic fortifications. When the unrest between the Crusaders and the townfolk flared into a riot, he personally quelled it with his own troops. Before Tancred knew it, Richard had taken hostages to secure the peace and begun constructing a wooden castle overlooking the city. Tancred was forced to make concessions to Richard the Lionheart or risk losing his throne.

The agreement between Richard the Lionheart and Tancred ultimately benefited the king of Sicily, for it included an alliance against Tancred's rival, the new German emperor, Henry VI. Philip, on the other hand, was unwilling to jeopardize his friendship with Henry and was irritated at Richard's virtual takeover of the island. He was mollified somewhat when Richard agreed to

share the monies Tancred paid, but he soon had cause for further irritation. Richard's mother Eleanor arrived in Sicily with her son's bride, and it was not Philip's sister. Alice had been passed over in favour of Berengaria of Navarre, and Philip wasn't in either a financial or military position to address the insult. His relationship with Richard the Lionheart further deteriorated, and they would never recover their original affability.

Richard couldn't marry Berengaria quite yet, because it was Lent; but now that she did arrive in Sicily he was ready to leave the island where he had tarried for several months. In April of 1191 he set sail for the Holy Land with his sister and fiancé in a massive fleet of over 200 vessels.

Three days out of Messina, Richard the Lionheart and his fleet ran into a terrible storm. When it was over, about 25 ships were missing, including the one carrying Berengaria and Joan. In fact the missing ships had been blown further on, and three of them (though not the one Richard's family were on) had been driven aground in Cyprus. Some of the crews and passengers had drowned; the ships had been plundered and the survivors were imprisoned. All of this had occurred under the governance of Isaac Ducas Comnenus, the Greek "tyrant" of Cyprus, who had at one point entered into an agreement with Saladin to protect the government he'd set up in opposition to the ruling Angelus family of Constantinople.

After having rendezvoused with Berengaria and secured her and Joan's safety, Richard demanded restoration of the plundered goods and the release of those prisoners who had not already escaped. Isaac refused, rudely it was said, apparently confident in Richard's disadvantage. To Isaac's chagrin, Richard the Lionheart successfully invaded the island, then attacked against the odds, and won. The Cypriots surrendered, Isaac submitted, and Richard took possession of Cyprus for England. This was of great strategic value, since Cyprus would prove to be an important part of the supply line of goods and troops from Europe to the Holy Land.

Before Richard the Lionheart left Cyprus, he married Berengaria of Navarre on May 12, 1191.

Richard's first success in the Holy Land, after having sunk an enormous supply ship encountered on the way, was the capture of Acre. The city had been under siege by Crusaders for two years, and the work Philip had done upon his arrival to mine and sap the walls contributed to its fall. However, Richard not only brought an overwhelming force, he spent considerable time examining the situation and planning his attack before he even got there. It was almost

inevitable that Acre should fall to Richard the Lionheart, and indeed, the city surrendered mere weeks after the king arrived. Shortly afterward, Philip returned to France. His departure was not without rancour, and Richard was probably glad to see him go.

Although Richard the Lionheart scored a surprising and masterful victory at Arsuf, he was unable to press his advantage. Saladin had decided to destroy Ascalon, a logical fortification for Richard to capture. Taking and rebuilding Ascalon in order to more securely establish a supply line made good strategic sense, but few of his followers were interested in anything but moving on to Jerusalem. And fewer still were willing to stay on once, theoretically, Jerusalem was captured.

Matters were complicated by quarrels among the various contingents and Richard's own high-handed style of diplomacy. After considerable political wrangling, Richard came to the unavoidable conclusion that the conquest of Jerusalem would be far too difficult with the lack of military strategy he'd encountered from his allies; furthermore, it would be virtually impossible to keep the Holy City should by some miracle he manage to take it. He negotiated a truce with Saladin that allowed the Crusaders to keep Acre and a strip of coast that gave Christian pilgrims access to sites of sacred significance, then headed back to Europe.

The tension had grown so bad between the kings of England and France that Richard chose to go home by way of the Adriatic Sea in order to avoid Philip's territory. Once again the weather played a part: a storm swept Richard's ship ashore near Venice. Although he disguised himself to avoid the notice of Duke Leopold of Austria, with whom he had clashed after his victory at Acre, he was discovered in Vienna and imprisoned in the Duke's castle at Dürnstein, on the Danube. Leopold handed Richard the Lionheart over to the German emperor, Henry VI, who was no more fond of him than Leopold, thanks to Richard's actions in Sicily. Henry kept Richard at various imperial castles as events unfolded and he gauged his next step.

Legend has it that a minstrel called Blondel went from castle to castle in Germany seeking Richard, singing a song he had composed with the king. When Richard heard the song from within his prison walls, he sang a verse known only to himself and Blondel, and the minstrel knew he had found the Lionheart. However, the story is just a story. Henry had no reason to hide Richard's whereabouts; in fact, it suited his purposes to let everyone know that he had captured one of the most powerful men in Christendom. The story cannot be

traced back any earlier than the 13th century, and Blondel probably never even existed, although it made for good press for minstrels of the day.

Henry threatened to turn Richard the Lionheart over to Philip unless he paid 150,000 marks and surrendered his kingdom, which he would receive back from the emperor as a fief. Richard agreed, and one of the most remarkable fundraising efforts began. John was not eager to help his brother come home, but Eleanor did everything in her power to see her favourite son return safely. The people of England were heavily taxed, Churches were forced to give up valuables, and monasteries were made to turn over a season's wool harvest. In less than a year nearly all of the exorbitant ransom had been raised. Richard was released in February, 1194, and hurried back to England, where he was crowned again to demonstrate that he was still in charge of an independent kingdom.

Almost immediately after his coronation, Richard the Lionheart left England for what would be the last time. He headed directly to France to engage in warfare with Philip, who had captured some of Richard's lands. These skirmishes, which were occasionally interrupted by truces, lasted for the next five years.

By March of 1199, Richard was involved in a siege of the castle at Chalus-Chabrol, which belonged to the Viscount of Limoges. There was some rumor of a treasure having been found on his lands, and Richard was reputed to have demanded the treasure be turned over to him; when it was not, he supposedly attacked. However, this is little more than a rumour; it was enough that the viscount had allied with Philip for Richard to move against him.

On the evening of March 26, Richard was shot in the arm by a crossbow bolt while observing the progress of the siege. Although the bolt was removed and the wound was treated, infection set in, and Richard fell ill. He kept to his tent and limited visitors to keep the news from getting out, but he knew what was happening. Richard the Lionheart died on April 6, 1199.

Richard was buried according to his instructions. Crowned and clothed in royal regalia, his body was entombed at Fontevraud, at the feet of his father; his heart was buried at Rouen, with his brother Henry; and his brain and entrails went to an abbey at Chattoux, on the border of Poitou and Limousin. Even before he was laid to rest, rumours and legends sprang up that would follow Richard the Lionheart into history.

Over the centuries, the view of Richard the Lionheart held by historians has undergone some notable changes. Once considered one of England's greatest

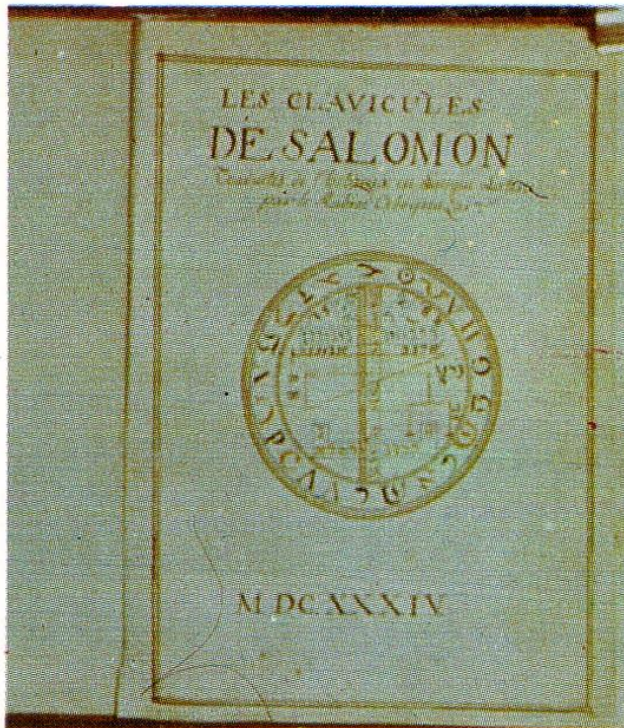
kings by virtue of his deeds in the Holy Land and his chivalrous reputation, in recent years Richard has been criticized for his absence from his kingdom and his incessant engagement in warfare. This change is more a reflection of modern sensibilities than it is of any new evidence uncovered about the man.

To make it short, Richard's reputation as an extraordinary general endures, and his stature as an international figure stands tall. While he cannot measure up to the heroic character early admirers depicted him as, few people could. Once we view Richard as a real person, with real foibles and quirks, real strengths and weaknesses, he may be less admirable, but he is more complex, more human, and much more interesting.



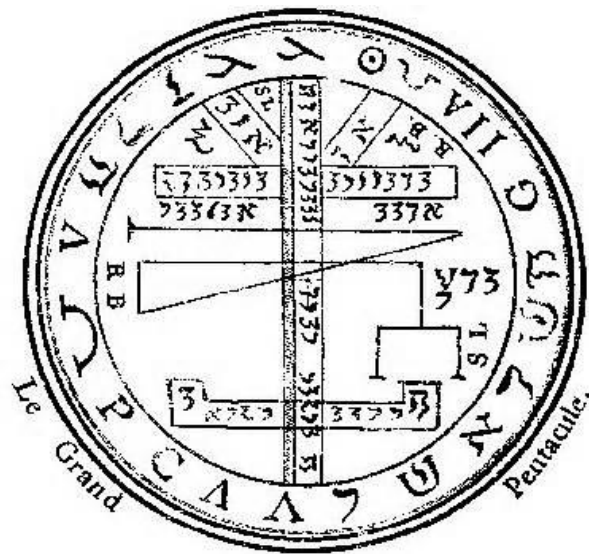
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Seal of Philippe Le Bel



First inside page
of a
manuscript in colours
"The Clavicle of Solomon",
given to one of
our Imperators
by
the Elector of Mayance.

The *Lesser Key of Solomon* or *Clavicula Salomonis Regis* (the *Clavicula Salomonis*, or *Key of Solomon* is an earlier text referring to different material), is an anonymous 17th-century grimoire, and one of the most popular books of demonology. It has also long been widely known as the *Lemegeton*.





Seal
of the
Duke of Burgundy,
Charles le Téméraire



Seal of Innocent V.
This Pope, as we know,
allied with Philip the Fair
(Philippe le Bel)
to dissolve the
Order of the Temple
(o.m. bulles 152).



- 114 -

**Freemason apron.
Grade 18th. Degree.
Rose + Cross
of Heredom,
Kilwinning.**

The following chapter is for information only, to clarify above document 114. This is not O.S.F.A.R&C. We are well aware of the following Rule of Anno 1317:

Articles 7 and 8

We want a sovereign and secret order, not religious, but religious people may be headed. We make three vows: Charity, Simplicity, and Obedience.

The Eighteenth Degree

**Knights of the Pelican and Eagle, and Sovereign
Prince Rose Cross of Heredom**

The Rosicrucians, or 'Brethren of the Rosy Cross', had begun in Europe as a sect of philosophers who claimed knowledge of all the sciences, chiefly

medicine, and many secrets of the universe. These were received by tradition from the Egyptians, Chaldeans and other ancient pagan civilizations. As Europe emerged from the dark ages, the unrelenting quest for knowledge and enlightenment spread throughout the continent, and at the close of the sixteenth century many philosophers, alchemists, spiritists and practitioners of astrology had assumed the name of this sect. In October 1617, in Magdeburg, Germany, a meeting was held at which it was formally agreed that the brotherhood of the Rose Cross must maintain the strictest secrecy for a hundred years.

It renewed its oath to destroy the church of Jesus Christ and decreed that in the year 1717 it would transform the fraternity into an association which would carry on a more overt campaign while remaining within the bounds of prudence.

In England, Robert Fludd, a well known physician of the time, published in 1617 a treatise in explanation of the Rose Cross. He was greatly helped in the foundation of the order in England by Francis Bacon, the writer and philosopher. One of those present at the Magdeburg meeting had been an English architect named Nicholas Stone. His interests in the black arts made him a valued and active member of the sect and he composed rituals for the nine grades of the fraternity. As an architect, belonging to the guild of Freemasons, he had assisted Inigo Jones, the Grand Master of the English lodges, which at this period were non sectarian and had grown from their initial membership of practicing masons, to include many who were admitted to the lodge in an honorary capacity. These 'accepted masons' included peers of the realm, men of letters, professional men and a good number of the wealthy middle class. One such honorary member was Thomas Vaughan, a Rosicrucian, who was impressed by the writings of Nicholas Stone and saw in the extended membership of the lodges the perfect medium for the propagation of Rosicrucian doctrines.

Thus 'speculative' masonry, as contrasted with the original 'operative' masonry, developed and flourished in England, as on the continent.

Then in 1663, at the General Assembly of masons, the masters of 'operative' masonry, feeling themselves in very much of a minority, realised that their only way forward, if they did not wish to leave their lodge, was to unite with their new masters, and fall in with their designs for the future of freemasonry. Lord St. Albans was elected and installed Grand Master, Sir John Denham became his deputy, and Sir Christopher Wren and John Webb, wardens. By the time the English Grand Lodge was founded, on 24th June 1717, significantly 100 years exactly after the Magdeburg resolution, by James Anderson and six others, including an expatriate Frenchman named Desaguliers who was said to have

been head of the Rose Cross, the first three degrees only, Apprentice, Fellow Craft and Master Mason, were being worked.

Shortly after this, although its exact origin has never been totally ascertained, the Royal Arch came into being as a completion of the third degree and any who wished to progress to the higher degrees were obliged to enter The Ancient and Accepted Rite or some other International Order which worked the higher grades.

Until the latter half of the eighteenth century, Freemasonry was confined to Europe, but it soon spread to the New World. In 1761 the Grand Lodge of France, in conjunction with the Council of Knights of the East, deputed a man called Stephen Morin to promulgate masonry in the West Indies, and it was through his efforts there that Scottish Rite Masonry found its way into America.

Although in 1766 Morin's patent was revoked by the Grand Body in Paris for 'propogating strange and mysterious doctrines' he had by then seen the establishment of a 'Sublime Lodge of Perfection' in Boston, in the north, and in fact went on to erect a similar lodge in Charleston, in the south. These two Masonic powers went on to create numerous other lodges throughout America, but because of that country's enormous size, progress was slow.

Too slow in fact for a certain Hyman Isaac Long, who was to play an important part in the development of the Ancient Rite. He was an ambitious man, full of ideas, and frustrated by the slow growth of American masonry. He left Charleston for Europe where he stayed for the next six years. When he returned, he brought with him his great plan which was the creation of a rite of thirty three degrees, destined to become universal. Together with other officers of the lodge, he constituted this right, taking twenty five degrees of the system of Heredom - The Rose Cross - plus six Templar grades, in which were merged four degrees borrowed from the Bavarian Illuminism of Adam Weishaupt, and two grades of administration. He himself took the title of Sovereign Grand Inspector General 33rd and last degree, he gave the institution the name of Ancient and Accepted Rite, and the first great constitutions were signed at Charleston, on May 31st 1801.

In 1891 a patent was granted to the Duke of Sussex to form a supreme Council in England, but it was not acted upon at that time. Finally in 1845, the Supreme council for England and Wales was formed and this assumed control of all independent Rose Cross degrees.

- taken from the chapter 'A search for the roots' pages 155 - 159. 'The Craft and the Cross' by Ian Gordon (*Master of his mother lodge, Assistant Sojourner in the Royal Arch, Raphael in the Rose Cross, and Captain of the Guards in the Knights Templar. Acquainted with 'Mark masonry' -one of the oldest grades of freemasonry- and a member of its appendant order, 'The Royal Ark Mariners'. A Knight of the Red Cross of Constantine, a member of the Order of the Knights of the Holy Sepulchre and two other craft lodges, 'Charterhouse' and a Steward's, or Red Apron lodge.*

The Rose ✕ Cross Symbol

Rosicrucians, international fraternal order devoted to the pursuit of esoteric wisdom. Two such orders in the United States are the Rosicrucian Fraternity and the Ancient Mystical Order Rosae Crucis, usually abbreviated AMORC.

The former group has a headquarters in Quakertown, Pennsylvania; the latter group has an international headquarters in San Jose, California. Both groups hold that the order began in remote antiquity in Egypt and continued in existence through periods of deliberate secrecy. Rosicrucian teachings combine elements of Egyptian Hermetism, Gnosticism, Jewish Cabalism, and other occult beliefs and practices.

Many scholars believe that the order actually developed in Germany after the publication of the *Fama Fraternitatis* and the *Confessio Rosae Crucis* (1614, 1615; *The Fame and Confession of the Fraternity of the Rosy Cross*; trans. 1652). These pamphlets record a journey to the Orient made by a pseudonymous Christian Rosenkreuz, who was said to have lived at least a century earlier; they claim that the movement was founded by Rosenkreuz in order to impart the secret wisdom he had gained. The symbol of Rosicrucianism is a combination of the rose and the cross, from which the order takes its name.

Pelican stabbing its own breast

This active working with the soul forces is perfectly pictured in the Pelican. The Pelican is shown stabbing its breast with its beak and nourishing its young with its own blood. The alchemist must enter into a kind of sacrificial relationship with his inner being. He must nourish with his own soul forces, the developing spiritual embryo within. Anyone who has made true spiritual development will know well this experience.

One's image of one's self must be changed, transformed, sacrificed to the developing spiritual self. This is almost invariably a deeply painful experience, which tests one's inner resources. Out of this will eventually emerge the spiritual

self, transformed through the Pelican experience. The Pelican was in this spiritual sense a valid image of the Christ experience and was used as such by the early alchemists.

The original secrets of the Rose ✕ Cross

To give you an idea just how the alchemists kept their secrets secret, let me quote from my favourite example of typically ‘alchemical’ writing. It comes from an unpublished manuscript in the British Museum entitled *A Treatise of the Rosie-Crucian Secrets*, attributed, perhaps falsely, to Dr Dee:

The contemplative order of the Rose ✕ Cross have presented to the world angels, spirits, plants, and metals, with the times in astromancy and geomancy, to prepare and unite them telemetrically. This is the substance which at present in our study is the child of the Sun and Moon, placed between two fires, and in the darkest night receives a light and retains it. The angels and intelligences are attracted by an horrible emptiness, and attend to the astrolasms forever. He hath in him a thick fire, by which he captivates the thin genii. Now I will demonstrate in what thing, of what thing, and by what thing the medicine and multiplier of metals is made. It is even in the nature of metals. In the great Lion’s bed the Sun and Moon are born. They are married and beget a king. The king feeds on the Lion’s blood, which is the king’s father and mother, who are at the same time his brother and sister. *I fear I betray the secret!*

The Brethren of the Rose Cross (the Invisibles)

It was springtime, the month was March, and although the year was 1623 the people of Paris had already acquired their penchant for good food, good wine, and good conversation. There had been little to talk about recently, however. The king was at Fontainebleau, the war in Germany was going well for the Catholic cause, and the realm was at peace.’ One could, of course, grouse about the *badauds* who stood about uselessly in the city’s streets. The *badauds* were always good for a little early morning grumbling. But on this particular morning they would hardly have mattered. For the night before, the night of 3 March 1623, the city of Paris had been quietly invaded. Not by the hated *boche* or the much-feared English; but by a group of men who claimed magical powers, men who called themselves the *Rosicrucians*.

‘For eight years these enthusiasts made converts in Germany,’ wrote Charles Mackay, ‘but they excited little or no attention in other parts of Europe. At last they made their appearance in Paris, and threw all the learned, all the credulous, and all the lovers of the marvellous into commotion. In the beginning of March

1623 the good folks of that city, when they arose one morning, were surprised to find all their walls placarded with the following singular manifesto:

“We, the deputies of the principal College of the Brethren of The Rose-Cross have taken up our abode, visible and invisible, in this city, by the grace of the Most High, towards whom are turned the hearts of the Just. We show and teach without books or signs, and speak all sorts of languages in the countries where we dwell, to draw mankind, our fellows, from error and from death.”

According to the *Mercure François*, manuscript copies of the placard were passed round hand to hand, and some were affixed to signposts at crossroads — a fact that could not fail to have some magical significance.

‘For a long time this strange placard was the sole topic of conversation in all public places,’ says Mackay. ‘Some few wondered, but the greater number only laughed at it. In the course of a few weeks, two books were published, which raised the first-alarm respecting this mysterious society, whose dwelling-place no one knew, and no members of which had ever been seen. The first was called a history of

The frightful Compacts entered into between the Devil and the pretended “Invisibles”; with their damnable Instructions, the deplorable Ruin of their Disciples, and their miserable end.

The other was called *An Examination of the new unknown Cabala of the Brethren of the Rose-Cross, who have lately inhabited the City of Paris; with the History of their Manners, the Wonders worked by them, and many other particulars.* “

The newsmakers on the Pont Neuf, who published these books, gave the mysterious brethren the name ‘the Invisibles’.

These books sold rapidly. Everyone was anxious to know something of this dreadful and secret brotherhood. The *badauds* of Paris were so alarmed that they daily expected to see the archenemy walking *in propria persona* among them. It was said in these volumes that the Rosicrucian society consisted of six-and-thirty persons in all, who had renounced their baptism and hope of resurrection. That it was not by good angels, as they pretended, that they worked their prodigies; but that it was the devil who gave them power to transport themselves from one end of the world to the other with the rapidity of thought; to speak all languages; to have their purses always full of money, however much they might spend; to be invisible and penetrate into the most secret places, in spite of

fastenings of bolts and bars; and to be able to tell the past and future. These thirty-six brethren were divided into bands or companies: six of them only had been sent on the mission to Paris, six to Italy, six to Spain, six to Germany, four to Sweden, and two into Switzerland, two into Flanders, two into Lorraine, and two into Franche Comte.

Counterfeit Christianity (Ad libitum)

'I could recall in detail the evening of my 'perfection' into the Rose ✠ Cross. I remembered the anticipation, almost excitement, which I felt as I prepared for the ceremony, the aesthetic pleasure at the beauty of the setting and the ritual, and the great sense of satisfaction when all was over. I had been welcomed by the Sovereign with the news that Masonry was in a state of despair, having suffered a grievous loss due to the death of the Messiah. This now struck me as rather odd, for surely the whole point of the Messiah's life was that he had to die. (Luke 18:31—34) The ransom sacrifice of Jesus, the Lamb of God, (see Matthew 20:28) is central to the Christian faith, and the fact that he defeated death and opened the way to eternal life for all believers is a focal point of Christianity, and a source of rejoicing, not despair. Why should Masonry be in despair at his death? Who stood to lose by it? Not Jesus; he rose and triumphed over the grave. Not mankind; the way back to God was now open to them. Who, then? There was only one person who lost out at Calvary, and that was God's old adversary, Satan. Despite all his efforts, Jesus, the Son of God, had remained obedient to his Father, and in dying on the Cross had overcome death, and freed mankind from its curse, which Satan had brought upon them. If anyone should despair at the death of the Messiah, it was surely Satan, the fallen angel, Lucifer himself.

The Rose ✠ Cross ritual had consisted of a search for the lost Word, and I, like so many before me, had happily embarked upon it without stopping to think that the Word, the genuine true Word of God, was actually far From lost. Having become flesh and dwelt amongst men For thirty-three years, the Word was now seated at the right hand of God in heaven (see John's Gospel, chapter 1). I had carried out my part in the ceremony, and 'found' ;he Word, that is the four letters INRI, Jesus of Nazareth, King of the Jews, the name of God's son, the Word of 3od made flesh; and then what had happened to that tame? In front of the altar I had seen it burned 'to keep it from the eyes of the profane'; but Jesus' name should never be kept from anyone, profane or otherwise, for had he not come to save sinners? How could this be done if His Name is to be kept from all but the few? As Acts chapter 4 : 12 says 'Salvation is found in no-one else, for there is no other Name under Heaven given to men by which we must be saved'I finally realised, with total certainty, that the supposedly

Christian order which I had been so anxious to join, had nothing whatsoever to do with Christianity.; the constant allusions to Jesus of Nazareth and the apparently Christian symbolism thus rendered it completely counterfeit and I knew that the inner voice which had cried out in protest at the white wine and salt used in the final part of the ritual had been right'

- taken from the chapter 'A search for the roots' pages 164-165. 'The Craft and the Cross' by Ian Gordon

(Master of his mother lodge, Assistant Sojourner in the Royal Arch, Raphael in the Rose Cross, and Captain of the Guards in the Knights Templar. Acquainted with 'Mark masonry' -one of the oldest grades of freemasonry- and a member of its appendant order, 'The Royal Ark Mariners'. A Knight of the Red Cross of Constantine, a member of the Order of the Knights of the Holy Sepulchre and two other craft lodges, 'Charterhouse' and a Steward's, or Red Apron lodge.

The most deadly heresy of this degree lies in the fact that it is the Candidate himself who symbolically achieves both light and perfection by his own efforts, not in Christ or Christ for him. it is the Candidate who gives his age as thirty-three who journeys for thirty-three days, passing through the Black Room and the Chamber of Death to his mystical resurrection in the Red Room. The prayer in the Black Room until recently contained the phrase " grant that we, being solely occupied with the work of our redemption " And the Resurrection in the Closing ceremonies is defined significantly as the "hour of a Perfect Mason ". Our Lord's redemptive death is treated as a type and an allegory of the experiences which a Mason must undergo in his quest for light, not as a unique and objective act of redemption wrought for him by God. This is, of course, a purely Gnostic conception.

Counterfeit communion

You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. 1 Corinthians 10:21

During the degree ritual a counterfeit communion is held. Rather than scriptural and traditional bread and wine (red to symbolise the Blood of Jesus) the candidate partakes of **biscuit, white wine and salt.**

Why salt? Here is a brief extract.

*The same **Salt-Mother** of the elements is the nitrous, aluminous and spiritual gumosic water, Salt earth or crystal, which has Nature in its*

*womb, a Son of the Sun, and a Daughter of the Moon. It is a Hermaphrodite, born out of the wind, a phoenix living in fire, **a pelican, reviving his dear young ones with its blood**; the young Icarus, drowned in the water, whose nurse is the earth, whose Mother is the wind, whose Father is the fire, the water her caretaker and drink, one stone and no stone, one water and no water, nevertheless a stone of living power and a water of living might; a sulphur, a mercury, a salt, hidden deep in nature, and which no fool has ever known nor seen.*

18th degree Rose Cross ceremony on the Thursday before Easter.

On Thursday evening we gathered at our home temple and dressed for the ceremony. It was always a most solemn occasion and seemed a little awesome, even to those of us who had done it many times. Dressed in long, black, hooded robes, we marched in single file with only our faces partly showing, and took our seats. There was something very tomb like about the setting. The silence was broken only by the organ, playing mournfully in the background, and there was no light except for the little that came through the windows.

After the opening prayer (from which the name of Jesus Christ was conspicuously excluded), I stood and opened the service. As I had done so many times before, I said, "We meet this day to commemorate the death of our 'most wise and perfect master', not as inspired or divine, for this is not for us to decide, but as at least the greatest of the apostles of mankind" As I spoke these words that I had spoken so many times before I had a strange and powerful experience. It was as if I was standing apart listening to myself as I spoke, and the words echoed deep within me, shouting their significance. They were the same words I had spoken so many times before, but had meaning for me now. They made me sick, literally ill, and I stopped. The realisation of what I had just said grew within me like a rising crescendo. I had just called Jesus an 'apostle of mankind' who was neither inspired nor divine. There was a silent pause that seemed to last a very long time as I struggled with a sick smothering within. When I was finally able, I continued with the service and we gathered around a large table across the room in marching order. The table was long, shaped like a cross, and covered with a red cloth which was decorated down the centre with roses. Once we were assembled at the table, I elevated (lifted high) the plate of bread, took a piece, put my hand on the shoulder of the man in front of me, gave him the plate and said, "Take, eat, and give to the hungry" This continued until all had partaken of the bread. Then I lifted up the goblet of wine, took a sip, and said, "take, drink, and give to the thirsty" Again, this continued until all had partaken of the wine. After this we took our places at the table shaped like a cross and sat

down. The setting was dark, our long sweeping robes were solid black, our faces nearly concealed in the hoods, and the mood was one of heavy gloom. The Christ less prayers and the hymns we sang fitted right in. The one word that would describe the entire event would be 'black'. It was, indeed, a black communion - a strange black mass" There was a large Menorah (candlestick with seven candleholders) in the centre of the room. Standing again, I said, "This is indeed a sad day, for we have lost our master. We may never see him again. He is dead! Mourn, weep and cry, for he is gone" Then I asked the officers to extinguish the candles in the large Menorah. Finally with only the centre candle burning, I arose walked sadly to the centre of the room, extinguished the last candle - the candle representing the life of Jesus - our wise and perfect master. We had dramatised and commemorated the snuffing out of the life of Jesus*, without once mentioning His name, and the scene ended with the room in deep silent darkness. I walked out of the room, leaving only the darkness and the stillness of death. Once again, the single word best to describe it would be 'black'.

Ritual and oaths

- The candidate is given the title of 'Perfect Master, Sublime Elect, and Scotch Knight of Perfect', and is given the seal of Perfection. (Note: False righteousness)
- A prayer is offered that the candidate be 'purified with fire' to bring a separation of the metal and the dross, and to remove the profane from the sanctuary. (Note: Wives are 'profane'. Only God purifies His sons Mal.3:2-3)
- Isaiah 53 is read out.
- The ceremony takes place in a candle lit room and takes the form of a journey to find The Word. A veil is in front of the candidate's eyes and he is given 33 days to find the word - The New Covenant - The veil is removed and this reveals an altar with three crosses on it. The tallest one is decorated with a crown of thorns and a rose. The candidate has to swear on the New Testament (Note: This is the only degree to so acknowledge the New Testament. The Bible is always open on the altar at the old Testament)
- On the floor of the room is a pelican plucking blood from its breast to rescue its young (Note: A counterfeit of Jesus shedding His Blood to save man)
- A veil is then placed over the candidate's head, symbolic of mourning.
- The candidate is then introduced to 'Raphael,-an 'angel' - to guide him on his journey. (Note: opening for a Masonic spirit guide) The guide leads him into the Red room and chamber of death.

- The Red room is filled with skulls and bones. The candidate is taken in while the death march is played. A real human skull is on display - which is illegal (Note: As with so much Masonic ritual it can open a candidate to spirits of darkness / depression / death)
- On the red carpet is a ladder strewn with red roses, which is symbolic of Rosicrucianism (see 'roots' above) The candidate has to ascend the ladder - from darkness to glory. (Note: This is the false salvation)
- The candidate is given a word 'INRI' which stands for Jesus Christ of Nazareth, King of the Jews. He is ennobled as a Prince of the Order of Rose ✕ Cross.
- The ritual concludes with the taking of communion of biscuit, salt and white wine. Note: !!!)
- The word 'Emmanuel' is used (Note: This means 'God with us'. It is certainly not our Lord Jesus Christ who is with them)
- The words 'It is finished' are spoken.
- The candidate is then told he has received the new commandment to love one another.
- The ritual oath is 'to be perpetually in darkness, my blood continually running from my body, to suffer without intermission the cruel remorse of soul, the bitterest gall mixed with vinegar be my constant drink, the sharpest thorns for my pillow, and the death of the cross complete my punishment'
- Another oath is taken where the candidate says 'I do further more swear .. to observe and obey all the decrees which may be transmitted to me by the Grand Inspector General in Supreme Council of the thirty third degree'.

The Rose ✕ Cross Ceremony

The 18th Degree, the Rose Cross of Heredom, is worked in full, and indeed is one of the most popular of all the 'other degrees.'

Among its sixteen thousand Excellent Perfect Princes the 1950 Handbook lists some four hundred and seventy-five clergymen, including seventeen bishops and a Kelham Father, who subscribe to its nauseating mixture of macabre sentimentality and heresy with a stupefaction of conscience or blindness of theological perception which is extremely difficult to understand. The Craft degrees, however objectionable, are based on comparatively harmless fables in an Old Testament context; the Rose Cross bases its workings on the Crucifixion of Our Lord Himself. As this degree is particularly obnoxious and worthy of ecclesiastical condemnation, a fuller account of it will be given.

Three rooms are required for this degree (apart from the preparation room). First there is the Black Room, in which is an altar hung with black over which are represented three crosses; the centre one with the Mystic Rose (in black) on its limbs, surrounded by the crown of thorns; the other two have the skull and crossbones depicted at their feet. On the Altar are the Holy Scriptures, an unsheathed sword, and a pair of compasses. On the floor are depicted seven concentric white circles on a black ground, with the emblem of the pelican in the centre. In the North, West, and South there are three pillars surmounted by lights; suspended from these pillars are cards or tins on which are painted respectively the letters F, H, and C, standing for Faith, Hope, and Charity.

The Black Room should open into the Chamber of Death, containing skull and crossbones, and even a figure in a winding-sheet laid out as a corpse; a lamp of spirits of wine and salt is placed behind these emblems, and the chamber may be further illuminated by transparencies representing skulls, crossbones, etc., or by flambeaux fixed in skulls.

The third, or Red Room, is brilliantly illuminated and hung with red. The altar in this room has a super-altar of eight steps with thirty-three lights. On the fourth step is the Cubic Stone,' which opens with a red rose in the centre. The altar is profusely decorated with roses. In the centre of the room is a representation of the Mysterious Ladder of Seven Steps with the movable letters F. H. and C. and I.N.R.I. (the word of this degree) one on each step, with a rose on each.

The Opening ceremony contains the following passage :—

Most Wise Sovereign. Excellent and Perfect First General, what is the hour?

First General.

The ninth hour of the day.

Most Wise Sovereign

Then it is the hour when the Veil of the Temple was rent in twain and darkness overspread the earth, when the true Light departed from us, the Altar was thrown down, the Blazing Star was eclipsed, the Cubic Stone poured forth Blood and Water, the Word was lost, and despair and tribulation sat heavily upon us.

(A solemn pause).

Since Masonry has experienced such dire calamities it is our duty, Princes, to endeavour, by renewed labours, retrieve our loss. May the benign influence of Faith, Hope, and Charity prosper our endeavours

to recover the lost Word; for which purpose I declare this Chapter of Princes Rose Cross of Heredom duly open, in the Name the Great Emmanuel.

For any Christian to declare that Masonry experienced a “dire calamity” at the Crucifixion, or that Masons suffered a “loss” in the triumphant redemptive death of Our Saviour on the Cross which the Excellent and Perfect Princes of the Rose Cross of Heredom can by their own labours “retrieve” seems not only heretical but actually blasphemous. The only interpretation which makes sense of this passage would appear to be that it is not the death of Our Lord which is mourned, *but the defeat of Satan*.

The Candidate for perfection enters the Chapter in the Black Room while it is thus plunged in gloom, and after giving the word of the previous degree (Abaddon) and his age (whatever it may be) as thirty-three, is told that “consternation spreads horror over our brows, the earth quakes, the rocks are rent, the veil of the Temple is rent asunder” etc. He is welcomed, however, in hopes that his courage may assist them to retrieve the lost word. Prayer is offered for him, and the Excellent and Perfect Marshal escorts him in a mystic travel of thirty-three days to the three pillars in turn (accompanied by solemn music) where he detaches the three letters F. H. and C, which are presented to the Most Wise Sovereign. The Candidate is congratulated on his success thus far in discovering the initials of those virtues by whose assistance he may discover the lost word, and the curtains concealing the Altar are drawn apart. He then takes his Obligation on the New Testament, swearing both secrecy and allegiance to the Supreme Chapter.’

The Candidate now withdraws for a brief period of meditation, On his re-entry a procession is formed which passes round the Black Room (all bowing to the Cross in passing) and all except the Marshal and the Candidate pass direct into the Red Room. The Candidate finds his way thither barred because he is unable to give the word. He is told that his attire is incompatible with that humility necessary for those who wish to recover the word, and he is accordingly veiled in black crêpe. He then enters the dimly-lit Chamber of Death, and in his stumblings over the skulls and other grotesqueries is assisted by Raphael, who conducts him to the solemn rendering of a funeral march through the Chamber to the brilliantly illuminated Red Room.

Here he symbolically ascends the mystic ladder “which leads from darkness to glory and perfection “, picking up the letters from each step. After Faith, Hope and Charity are disposed of, the word is triumphantly found, as follows:

Most Wise Sovereign	Whence come you?
Raphael (for Candidate)	From Judea.
Most Wise Sovereign	By what village did you pass?
Raphael (for Candidate)	Nazareth.
Most Wise Sovereign	Who conducted you?
Raphael (for Candidate)	Raphael.
Most Wise Sovereign	Of what tribe are you?
Raphael (for Candidate)	Judah.
Most Wise Sovereign	Give me the initials of the last four steps.
Raphael (for Candidate)	<i>Raphael hands them to him</i>
Most Wise Sovereign	Worthy Knights, by the aid of Faith, Hope and Charity you have indeed succeeded in finding the Lost Word taking the initials of the last four steps of your journey, and putting them together, you have found the Name of him who is the Word.

These four letters I.N.R.I. forming the word are placed on the Cubic Stone on the altar; the Candidate is presented with a rose, invested with the collar and jewel of the Order, and sealed with the “seal of perfection “—symbols of the “hidden truths known only to the perfect Mason.” The signs are given, and the Herald proclaims the Candidate King of the Pelican and Eagle and a Prefect and Puissant Prince of the Rose & Cross of Heredom.

The concluding ceremony is the Third Point, or “Feast of Fraternal Affection “, which though outwardly professing to be a mere *agape* or love-feast, has in its

close context with Calvary a possible interpretation far more sinister. A wafer is first consumed. The Most Wise Sovereign presents a piece to the Prelate, both dip their fragments into salt and eat them. The Prelate then communicates his next neighbour in like manner, and so on. The Most Wise Sovereign then partakes of the chalice of wine with the Prelate, who replies with the sign of the Good Shepherd, exchanging the words. The second part of this sign accompanied by the words *pax vobiscum*, it may be noted, is not unlike the Pax ceremony in the Latin Mass but given with the arms crossed. The Prelate then drinks with his neighbour on his left, accompanied by the same exchange of signs and words, and so on till all have communicated.

The Most Wise Sovereign, then says "all is consumed ", to which reply is made *Gloria in excelsis Dec et in terra pax hominibus bonae voluntatis*

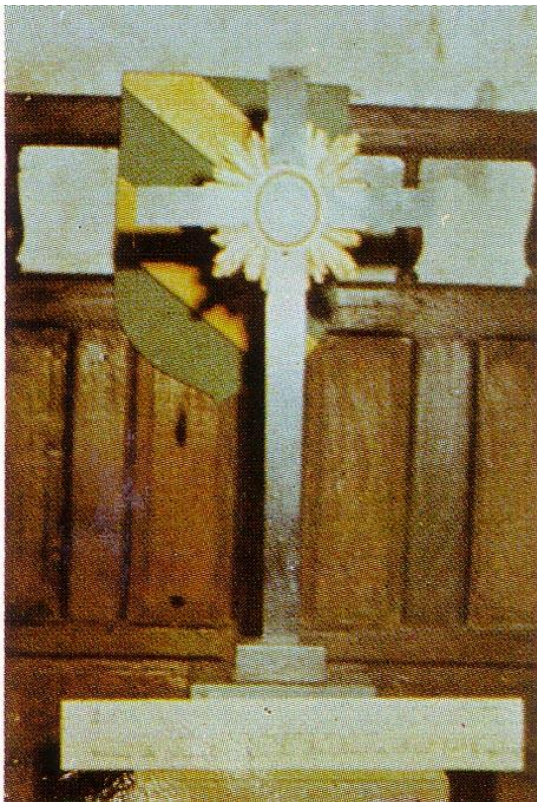
The four cards on which the letters of the word are inscribed are then removed from the Altar, "that it be not exposed to the eyes of the profane but be consumed according to ancient custom ", and the Prelate burns them in a second chalice which the 1891 edition of the ritual specifies should contain "spirits of wine with chloride of strontium ", and pronounces the words *consummatum est*. Strontium compounds are used. as every pyro-technician knows, in rockets and other fireworks where a vivid rose-red flame is required. Its use at this culminating point in a solemn religious ceremony is dramatic and doubtless (to a certain type) emotionally impressive. Indeed only the most captious of critics would venture to suggest that these red flames might in themselves be a Masonic symbol of the origins of this strange parody of Christian worship.

The most deadly heresy of this degree lies in the fact that it is the Candidate himself who symbolically achieves both light and perfection by his own efforts, not in Christ or Christ for him. it is the Candidate who gives his age as thirty-three who journeys for thirty-three days, passing through the Black Room and the Chamber of Death to his mystical resurrection in the Red Room. The prayer in the Black Room until recently contained the phrase " grant that we, being solely occupied with the work of our redemption " And the Resurrection in the Closing ceremonies is defined significantly as the "hour of a Perfect Mason ". Our Lord's redemptive death is treated as a type and an allegory of the experiences which a Mason must undergo in his quest for light, not as a unique and objective act of redemption wrought for him by God. This is, of course, a purely Gnostic conception.

An address on this degree explains that "the Rose is an emblem of secrecy and silence ; in the Song of Solomon we find reference to the Saviour under the mystical title of The Rose of Sharon." Here indeed, in this direct association of

Christ with an emblem which (according to Masonry, not the Bible) signifies secrecy, is a further admission that this degree interprets Christianity in the light of a mystery-religion of the type abhorred and anathematised by the early Church.

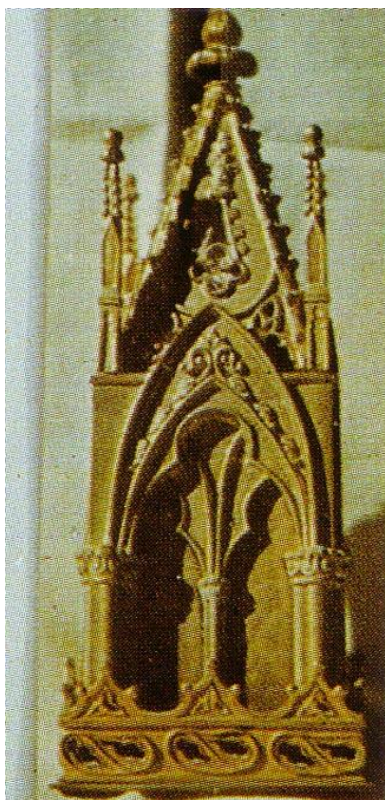
“May we henceforth treasure up the sacred doctrines of the Order in the secret repository of our hearts” proclaims the Most Wise Sovereign after the Feast of Fraternal Affection. If the “sacred doctrines” of this Order are Christian and orthodox as is so often maintained’ it is wholly false, immoral, and ridiculous to keep them in a “secret repository “. If they are other than the teachings of the Church, and therefore not orthodox, the Church has every right and indeed the duty to tear off the tawdry veil of bogus mysticism and inquire into these “sacred doctrines” to which a group of her Bishops, hundreds of her clergy, and thousands of her laity have sworn allegiance and secrecy.



- 115 -

**Shrine
of
Arville Commandery,
containing a piece
of the true cross,
brought by the Templars
from the
Holy Land.**

(This is what is believed)



- 116 -

Reliquary containing
the Holy Nail of Jerusalem.
It was devoutly kept in the
Temple of Ajunta
at Saint-Cyr-sur-Mer in the
location of Roger Caro
during his life-time.
(This is obviously,
not a matter of faith.)



-117-

Seal cast in red wax
kept in the archives of
OSJFAR + C
at the time of Roger Caro.
This stamp and matrix
unable to locate its owner,
we cannot possibly identify.
Its central
patch is filled with lilies
which may refer to the
Counts of Provence

The Templars and the Rosslyn Mysteries

Foreword as Historical Reminder



As we know by now, the Knights Templar were formed after the First Crusade to protect pilgrims in the Holy Land. On Christmas day 1119, nine knights took vows of poverty and chastity and obedience in the Church of the Holy Sepulchre. The knights included Hugh of Payns who had originally proposed the formation of a community of knights living under a religious Rule to protect travellers. They called themselves ‘The Poor Fellow-Soldiers of Jesus Christ’ and resided in a room in the al-Aqsa mosque, known as the Temple of Solomon and hence came to be known as “The Knights of the Temple” or Templars.

The Temple was awarded land all over Europe.

The Templars were also given various privileges by secular and ecclesiastical rulers exempting them from various taxes and contributing to the growing wealth and power of the order. From 1139, the Templars were answerable only to the Pope, and not to any intermediary. They were trusted by nobles and Kings to provide counsel and to protect riches and treasure and also lent money, often to royalty. Paris Temple became a key European financial centre. Despite the high esteem in which they were held by many, the wealth and power of the Templars led to envy and resentment from many quarters, and the secrecy surrounding the order bred suspicion.



In 1307, Philip le Bel (the Fair) of France ordered the arrest of the Knights Templar in France after allegations of heresy and impropriety. His motives are likely to have been primarily financial. Philip had proposed a merger between the Templars and a rival order, the Hospitallers, which he would command and pass on the leadership to one of his sons. This move was opposed by the Templars, who were not keen to cede either their power or their money. The accusations of blasphemy against the Templars gave Philip a chance to act. Once arrested, the Templars were tortured, and nearly all confessed to a series of allegations including denying Christ, sodomy, and the worship of a demon called Baphomet. Philip persuaded the Pope to issue orders to arrest all

members of the order, not just those in France. In 1312, the order was formally dissolved by the Pope. Although most of the Templars who had confessed and repented were pardoned, several retracted their confessions, including the Grand Master, Jacques de Molay. These relapse were handed over to the secular authorities, and burned at the stake.

It is at this point that students of Templar history divide.

In one camp are the traditional academics who conclude, in the absence of evidence to the contrary, that the order was successfully suppressed. On the other, there are those who believe that the order persisted as an underground organisation after 1312. A number of books have been written which offer a number of speculations on the fate of the Templars after this date, their treasure, and the nature of the secret knowledge that they might have guarded. There are several different theories, but many believe that the Templars' mission to protect travellers in the Holy Land was a smokescreen, and their real purpose was to uncover the secrets of Solomon's Temple. These secrets were subsequently discovered by the Templars and kept safely until the time of their arrest, when



they were moved and hidden in a secret location for safekeeping.

The legend of the lost treasure of the Templars has its origin in documentary evidence from the trial. John of Châlons (*see seal*), a Templar sergeant, giving evidence at the trial, said that Gérard of Villiers had been tipped off about the arrests and managed to escape with eighteen galleys which he filled with Templar treasure. Throughout the centuries, several assertions regarding the destination of the fleet

have been made. One of the first to link the Templar fleet to Scotland was in the 18th Century, when a Scottish exile in Germany, George Frederick Johnson, said that the Templars had sailed to Scotland. Later, one of his followers said that they landed on the Isle of Mull. Other writers have suggested that following the formal suppression of the Order in 1312, Templars fled to Scotland where they were welcomed by Robert the Bruce. These fugitive Templars are said to have aided the Scots at Bannockburn and found refuge at Rosslyn, where they hid their treasure.

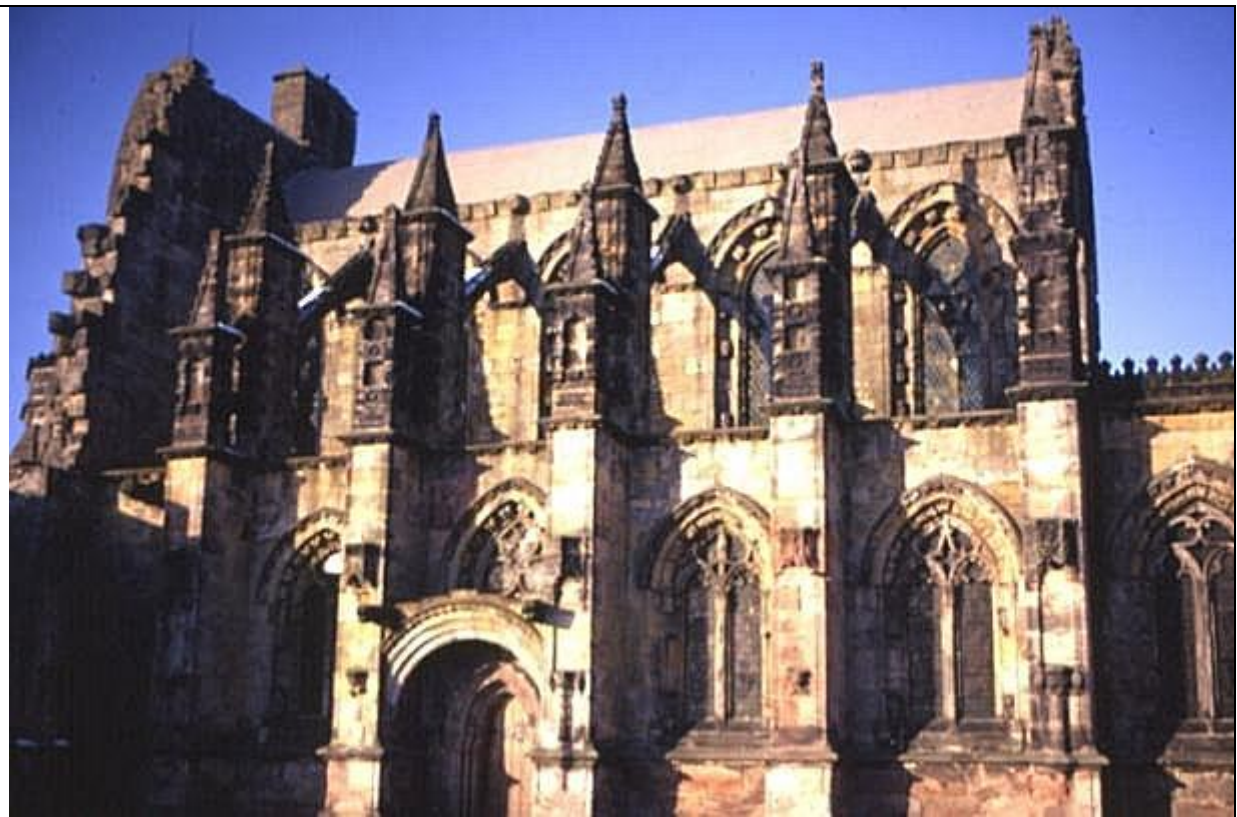
Is there any truth behind these claims?

The legend that the Templars fought at Bannockburn is a popular one and has been repeated so often that many consider it to be an established fact. However, historians agree that there is no evidence confirming the Templars' participation in the battle. The source of the story comes from reports that the English were winning until an unknown force joined the Scottish side and forced the English to retreat. The unknown force is said to have been made up of the exiled Templars. Those who believe in the story have argued that there is no written evidence to support their claims because written records were later destroyed. However, sceptics argue that the story of the Templars at Bannockburn is a romantic myth, and goes back no further than the late 20th Century.

It is important to remember when considering the story of the fugitive Templars, that there had been a Templar presence in Scotland since David I granted the order lands. Temple in Midlothian was the main Scottish House of the Templars. Those who believe that the Templars fled to Rosslyn argue that the proximity of Temple to Rosslyn adds weight to their claims. It is possible that some Templars

managed to escape arrest in France and fled to England and Scotland as the early members of our Sovereign Order of the Elder Brethren really did as Gaston de la Pierre Phoebus. However, many of the Knights in France offered little or no resistance to their arrest, a fact that has been the source of much speculation to historians. One suggestion is that the Knights in France were the older members of the order who were essentially administrators. Indeed, in Cyprus, where many of the younger Templars in active service were stationed, there was resistance to the arrests and fighting took place. Others have seen a deeper motive to the Templars' apparent willingness to give themselves up in France- they were sacrificing themselves to protect their secret. In any case, the majority of the Order in France was captured, and the number of escapees is likely to have been small.

What about Templar links with Rosslyn?



Many authoritative reports acknowledge that the Templars built Rosslyn, despite the order having been suppressed nearly two centuries earlier. The stories go that the Sinclair family were involved with Templarism, and Sir William Sinclair, using principles of sacred geometry, based the construction of Rosslyn on the Temple of Solomon.

Several of the carvings in the chapel are thought to have Templar connections, and there are Templar graves in the chapel. Some writers believe that the carvings form a secret message, which, if decoded, would reveal the Templar secrets. However, sceptics argue that a lot of the 'Templar' symbolism has been misinterpreted. Many of the symbols are biblical in origin, and are not necessarily proof of a Templar connection. As to the Templar graves, again, it is argued that the heraldic symbols on the stones have been misidentified as Templar.

A Catherine St Clair is said to have married the founder of the Knights Templar, Hugh de Payens, and Hugh is said to have met with the family in Scotland. Hugh de Payens did embark upon a tour of Europe shortly after the establishment of the Templars, and did visit Scotland. The purpose of the trip was to raise money and support for the Temple, and the Templars were granted land by King David I, but there is no evidence that he met anyone connected to the St Clair family. As to a marriage with Catherine St Clair, there is no evidence of any Catherine St Clair having existed, let alone having married. The only reference to Catherine and the marriages comes from the 'Priory of Sion' documents which are regarded by many historians to be part of an elaborate hoax.



Whatever the truth of the Templars' involvement in Rosslyn, it is unlikely that the speculation will end. The success of books written on the Templar mysteries and the number of websites devoted to the order shows that the public have a huge interest in their fabled secrets. Rosslyn receives a large amount of attention because of the Templars and the secrets that the chapel may hold. However, as Dorothy Wordsworth remarked when she visited in 1807, the chapel is "exquisitely beautiful", and it would be a great pity if the architectural merit of the building was overlooked, and only the Templar legends remembered.

The Rosslyn Chapel

Since the mid nineteenth century myths, legends and anecdotes connecting the Templars to the Battle of Bannockburn have been created. Degrees in Freemasonry, such as the Royal Order of Scotland, allude to the story of Rosslyn and the Scottish Knights Templar. This theme was repeated in the pseudo-history book *The Temple and The Lodge* by Michael Baigent and Richard Leigh, first published in 1989. On the subject of a possible Bruce connection, Masonic Historian D Murray Lyon wrote:

"The fraternity of Kilwinning (see previous article on the subject) never at any period practiced or acknowledged other than the Craft degrees; neither does there exist any tradition worthy of the name, local or national, nor has any authentic document yet been discovered that can in the remotest degree be held to identify Robert Bruce with the holding of Masonic Courts, or the institution of a secret society at Kilwinning."

In the village of Roslyn just a couple of miles south of Edinburgh's bypass, really lies one of the most remarkable pieces of church architecture in Scotland. Since its construction began in 1446 Rosslyn Chapel has evoked wonder and surprise with the beauty and intricacy of its stonework. And it has consistently defied categorisation by those architectural historians who like nothing better than to attach labels to buildings.

Possibly the most surprising thing about Rosslyn is that it is only a small part of what its founder had in mind. Sir William St Clair's original intention in founding the Collegiate Church of St Matthew was to build a large cruxiform church with a tower at its centre.

Quality took precedence over speed and by the time of Sir William's death in 1484 only the walls of the choir of his church and parts of the east walls of the transepts had been built, together with the foundations of part of the nave. Sir William was buried in the incomplete choir which was subsequently roofed by his son and turned into a chapel, but work ceased on the rest of the church.

The chapel served as a family house of worship through most of the 1500's, though the St Clair's continued Catholicism after the Reformation in 1560 led to considerable tensions with the Kirk. The altars were finally destroyed in August 1592 and the chapel fell into disuse. During their attack on nearby Rosslyn Castle in 1650, Cromwell's troops used the chapel as stables, but left it otherwise unharmed. And in 1688 locals damaged the "popish" chapel following the accession of William and Mary.

Rosslyn Chapel built in the 15th century by Earl William St. Clair of Rosslyn, the chapel has become one of the most mysterious and controversial buildings on Earth. Recent years have seen the controversy reach fever pitch as an adversarial band of alternate-history researchers, freemasonic “seekers of light,” and treasure hunters vie to unlock the secrets they feel are hidden within the chapel walls.

The stakes are high.

The chapel has multiple aspects that reveal its descent from freemasonry and its connection to the Knights Templar. The single Latin inscription that can be found in the church is already reason enough to suspect such connections. The inscription carved in stone reads: **‘FORTE EST VINUM, FORTIOR EST REX, FORTIORES SUNT MULIERES: SUPER OMNIA VINCIT VERITAS’** (Wine is strong, a king is stronger, female are stronger still, but truth conquers everything). This Latin phrase connects Rosslyn Chapel to Solomon’s Temple in Jerusalem, the temple where the Knights Templar supposedly discovered a big secret during their crusades. Zerrubbabel got permission from king Darius after winning a contest to rebuild the destroyed Temple of Solomon in Jerusalem and to lead the Jews from exile in Babylon back to Israel. Zerrubbabel won the winning prize of Darius’s contest question ‘who or what was the strongest’. Zerrubbabel’s answered that the truth would conquer everything. As a reward he was allowed to rebuild the temple of Jerusalem. The winning answer to king Darius’s question is carved in stone in Rosslyn Chapel.

At last tally, these intrepid questers have variously speculated the chapel hides the Long-Lost Treasure of the Knights Templar, a piece of the “True” Cross, Scotland’s Stone of Destiny, the mummified head of Christ, and even that Holy Grail of relics—the Holy Grail, itself.

A world-class collection, no doubt—but none has yet been found. Rosslyn keeps its secrets well.

London businessman and St. Clair descendent, Niven Sinclair is fond of saying that William built Rosslyn Chapel “at a time when books could be burned or banned, so he left a message for posterity chiselled out in stone.” Niven’s pet project, into which he has sunk a great deal of energy over the years, is to prove that William’s grandfather made a voyage of discovery to America almost a century before Christopher Columbus made the voyage that history has approved.

Niven also believes that Christ did not die on the cross, but survived to sire children with his wife, Mary Magdalene. This marriage begat a bloodline that has flowed down the centuries through several high and mighty European families, including Niven's own. But it is still the Biblical tale of Christ's ascension that wins the popular vote in the credibility department, so Niven soldiers on.

While the expression "carved in stone" has become synonymous with the "unchangeable," that's not the case with Rosslyn. Some very significant changes have been made within the chapel walls, and then concealed.

Let's take a look.

The interior greets the eye with such a visual feast of carved stone that one barely knows where to begin. Strange foliage and figures hang everywhere about the walls, arches and ceiling, like icing on a cake. And while the overall effect was clearly meant to be Christian, closer inspection reveals that many carvings have their symbolic origins in quite different ideologies, some of them decidedly Pagan.



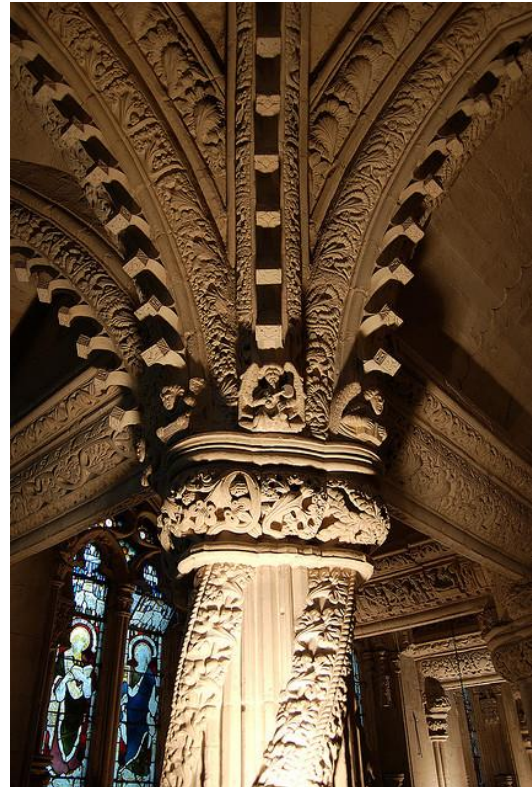
Here and there you'll find the head of a "Green Man," an ancient Celtic vegetation god, peering out from within the carved foliage, and on Rosslyn's most celebrated structure, the "Prentice Pillar," a daisy chain of dragons nibble away at the roots of what's been interpreted as the Nordic "Tree of Life." Add to the mix carved tales from the Hebraic Old Testament, and legends that resonate with Templar and Freemasonic lore, and you have an architectural recipe for perennial success. And except for a few dicey years during the Reformation, when Protestant zealots took stern issue with what they called "idolatry," the chapel's been successful ever since.

But while certain details have been added to the chapel over the years, it's considered that the original language of Earl William's "book in stone" has

remained unchanged. On my last trip to Scotland, however, I found several dusty guides to Rosslyn that, here and there, tell a different tale.

Let's walk to the centre of the chapel and look up.

Rosslyn's great barrel-vaulted ceiling is divided into five courses. Four courses have a floral theme, each with its exclusive tile, which repeats, in cookie-cutter fashion, over its entire course. But the fifth course is different from the others. Instead of flowers, it is full of stars—and other things!



In one corner of the course is a bearded head with an open hand raised alongside. Niven Sinclair has described it as the head of Christ with his hand raised in blessing of his ancestor's pre-Columbian voyage of discovery. But according to an 1877 article, which ran in Volume XII of the Proceedings of the Society of Antiquaries in Scotland, Andrew Kerr describes this feature as simply "an open hand," and his observation is corroborated in an 1892 account written by the Rev. John Thompson, Rosslyn's chaplain.

Where was Christ's head and blessing when this "book in stone" was built, and why is it there now?

Three rows up from Christ's head is the "sun in splendour," and one row up from the adjacent corner of the star vault is the emerging moon, described in

both accounts as a “crescent” moon and “small star.” Nowadays the moon appears to be *full*, complete with surface features that should not have been observable 159 years before Galileo’s telescope supposedly allowed him to look twenty times closer than anyone had before. What’s been carved into Rosslyn that the founder never intended?

Towards the east end of the chapel stand two pillars that together form the basis for what has become Rosslyn’s most enduring legend—the murder of an apprentice stonemason by his master. Legend has it that the master mason, who had been on a junket to Rome to study the form of a pillar he meant to duplicate in Rosslyn, returned to find that his apprentice, inspired by a dream, had finished the job before him. The master, in a fit of jealous rage, slew his apprentice with a single blow to the head.

While both pillars are glorious, the Prentice Pillar clearly outshines the Master’s.

Kerr’s report, while giving lip service to the Apprentice Legend, refers to the Master’s Pillar as the Earl’s Pillar, and in John Slezer’s 1693 “*Theatrum Scotiae*” the Prentice Pillar is called the Prince’s Pillar. A 1774 account by Bishop Forbes of Caithness postulates that Slezer was referring to the founder’s “princely origins” as last Prince of Scotland’s Orkney Islands.

Confusing, we know.

To add to that confusion, back below the star vault is a carved head much studied by Freemasons. Tradition claims it is the head of the slain apprentice complete with fatal wound—a tale that resonates with the Freemasonic legend of the death of Hiram Abiff, architect of Solomon’s Temple, who died in similar fashion. It has been noticed, however, that the apprentice’s chin may have once sported a beard that was subsequently chiseled off. Indeed strange, considering apprentices did not grow beards back then.

Master, apprentice, earl or prince—who’s who? Is it possible that a fairly elegant “shell game” has been carved into Rosslyn’s “Book In Stone” that the founder never intended, leaving us still searching for his elusive pea of Truth?

In 1954 the chapel was diagnosed by Scotland’s Ministry of Works as suffering from extreme damp. It was decided to coat the chapel’s interior with a “cementinous slurry” meant to keep the moisture out. Instead, it made matters worse. But it did more than that. Since fresh paint can cover a multitude of sins, the recent changes are no longer noticeable, and we have it on good authority that the cost of the slurry’s removal, if even possible, would be prohibitively

expensive. Rosslyn's fabled "Truth that Conquers All," it seems, must wait for better days. Or must they?

Increasingly thought to be the premier Illuminati of his day, Earl William built into his chapel something that could never be changed—something that has waited to be noticed for a very long time. And considering that the Knights Templar were ostensibly founded to protect Christian pilgrims on their way to the Holy Land, and that the Earl's male progeny became "hereditary Grand Masters" of the Freemasons until the beginning of the 18th century, William's wildcard might come as a bit of a surprise.

Rosslyn Chapel was founded upon St. Matthew's Day, 21st September, 1446, and officially dedicated to that saint on the same day in 1450. Since September 21 marks the Autumnal Equinox, when the sun rises exactly due east of Rosslyn, our friends decided to see if the Earl had written something in the sky above, that might have reflected the truth he had been carving on the earth below. They were not disappointed.

An "inner circle" of the Knights Templar escaped the order's suppression in 1307 France, going "underground" in Scotland, while continuing to send what they believed to be "Truth" forward to more enlightened times by secretly hitching rides on both the astrological mythologies of a past they believed to be rooted in "fact" and the astronomical discoveries they knew would be found "when the time was right."

Thought to have introduced both Chess and Tarot Cards to medieval Europe, the brotherhood quietly and strategically wove long-forgotten truths into the warp and weave of the historical record—truths that would only be seen by those "with eyes to see," and heard by those "with ears to hear."

Earl William knew that even a book "carved in stone" could be pounded to dust, so he wrote his testament on the inviolable daytime sky, and hid it in the light.

In "Rosslyn: Guardian of the Secrets of the Holy Grail," by Tim Wallace-Murphy & Marilyn Hopkins, the authors claim that the site had been "revered by the Druids as the oracle of Saturn, the supreme Guardian of Secrets."

According to some researcher specialists, it seems they are right.

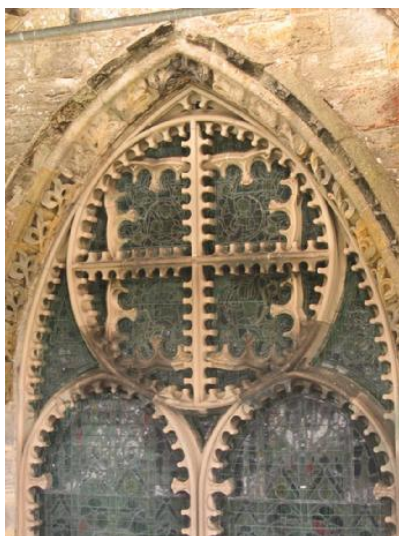
When Rosslyn was dedicated on September 21, 1450, the sun had risen exactly due east. Throughout the day, behind the sun and in exact alignment with the Earth lay the planets Saturn and Neptune, a conjunction that occurs only once every 36 years. And they all rose invisibly in the light of day within the

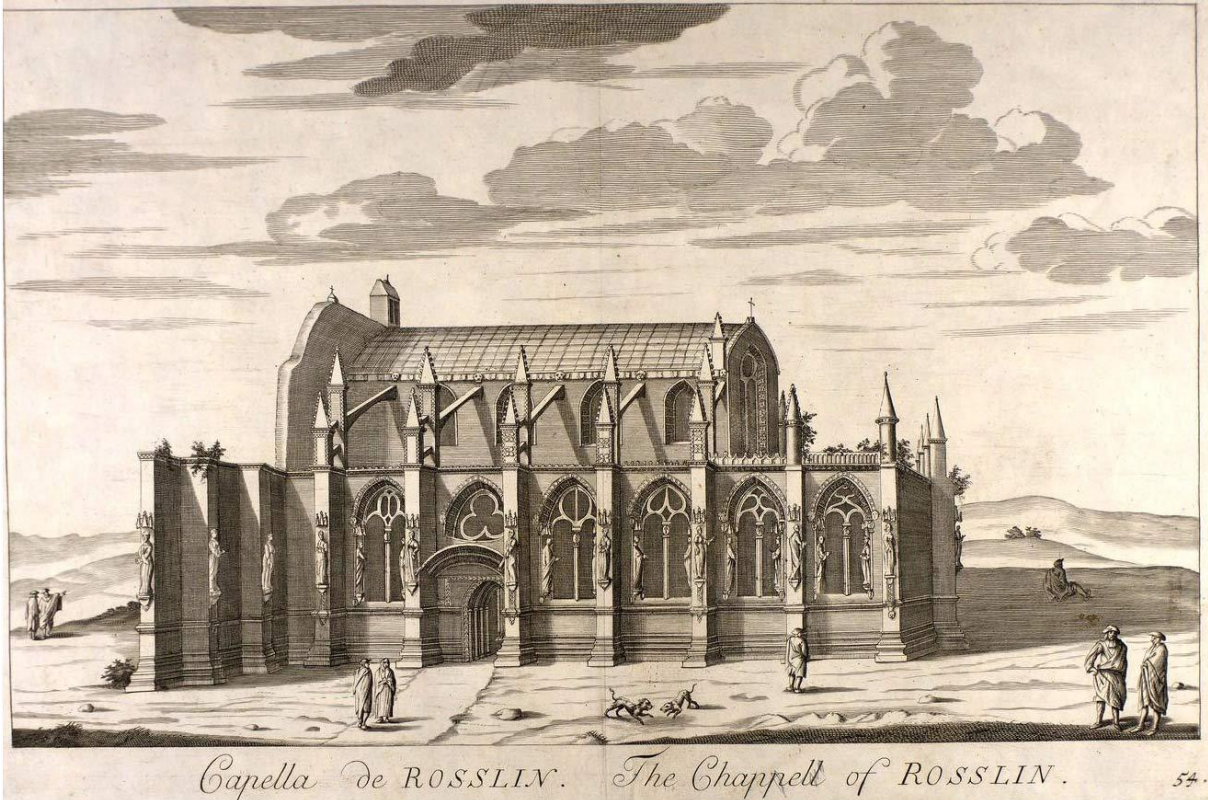
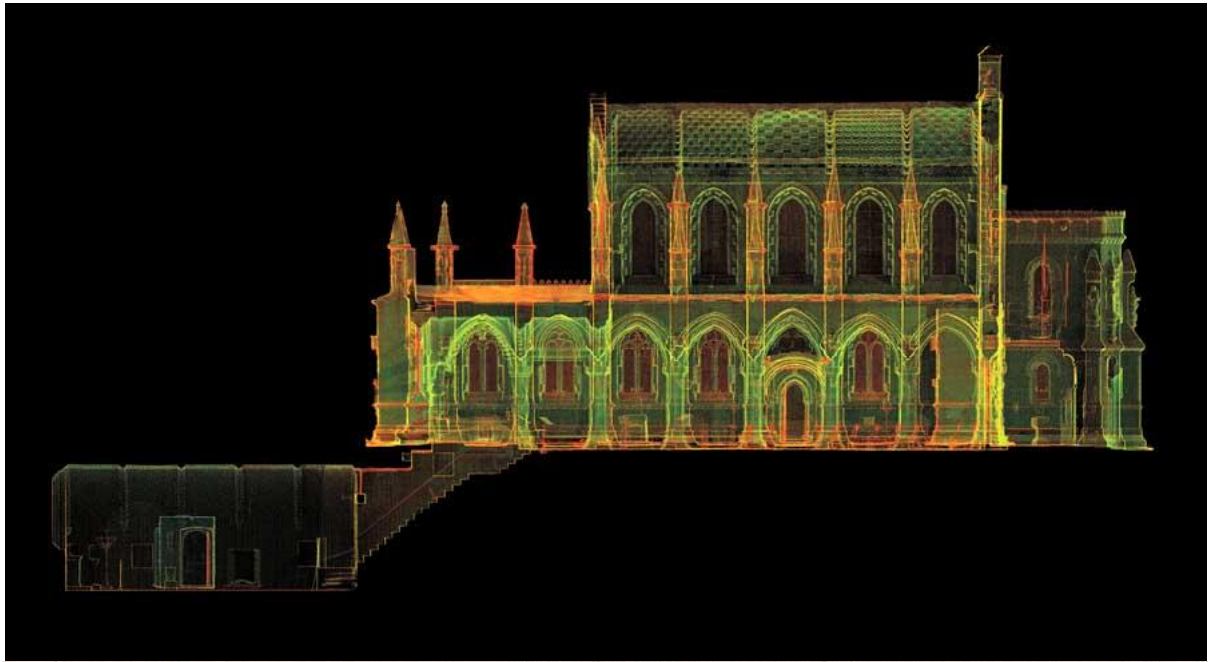
constellation Virgo, symbolic of various Goddesses found in diverse astrological traditions.

Following parallels discovered in my search between the belief systems of ancient Egypt and Scotland, however, it is interesting to note that a Greek tradition proposes the Sphinx was originally constructed with Virgo's head on Leo's body. It is also interesting to note that the head of the Sphinx we see today looks disproportionately small, and newer, when compared to the much-weathered body—as though carved “back” from a previous head. And before the weathering of the body, today's head would have looked even smaller. Another tradition identifies Virgo with the Egyptian goddess Isis—clasping the infant Horus, last of the divine kings, in her arms. Since the advent of Christianity, however, Virgo has been identified as the Virgin Mary, with baby Jesus in her arms, but the Templars are thought to have venerated a “Black Madonna,” not the white one that Christian artwork has promoted for so long, so perhaps it was considered safe enough to leave the door to past belief systems open just a crack.

Far beyond our solar system, yet within the same alignment, lay the star Zaniah, known to the Chinese as “Heaven's Gate.” The alignment's next nearest star, Porrima, was also called Antevorta and sometimes Postvorta, two ancient goddesses of prophecy. Curiously, the star was eventually discovered to indeed be a two-star system, and so we might draw an interesting parallel between Porrima and the “debunked” theory of Africa's Dogon tribe and it's knowledge of Sirius B.

In any case, the alignment on Rosslyn's dedication to St. Matthew indicates that several dedications were made—but only Matthew's was “official.”





Before we leave Rosslyn, let us again look at the star vault. The rows of stars alternate in chessboard fashion, except for two. Each of the two meets and mirrors the other, thereby reversing the order over the remainder of the course. Is this just another change that's been made in the architectural fabric of Rosslyn, or is it a part Earl William intended to survive? Many world "myths" describe a day "the sky fell" and the heavenly order changed, an observed phenomenon much explained if the crust of the Earth had suddenly slid around

its core, moving parts of the Earth out of (and parts into) polar regions, and causing the world's oceans to slosh over the land in a cataclysm now known to Christians as the biblical flood! It makes sense that it was not the great Universe that moved—it was us. Two rows up from Rosslyn's full moon is a dove with an olive branch in its beak. Could it be that William meant the dove to be Noah's messenger of hope at the flood's subsidence?

When the Templars were suppressed on Friday, October 13, 1307, it is thought that the escaping Templar fleet, carrying the order's inner circle, headed towards Scotland with their treasure and their truth. Hidden below that dark night's horizon was the same rare alignment that rose at daybreak on Rosslyn's dedication, but this time a second "undiscovered" planet, Uranus, had conjoined with it. Quite resonantly, considering the events of that Friday the 13th, the alignment lay within Libra, the Scales of Justice. It's a strong possibility, given such a grand celestial "coincidence," that the inner circle had decided that "the time was right" for the Order's demise, and had chosen the date to coincide with the alignment. What the hell—they had all be dead and gone when "Truth" finally conquered "All!"

On November 4, when the Templars may have reached Rosslyn after first gathering secreted stores of arms in Ireland, the sun and moon entered the alignment at dawn—a truly spectacular six-body alignment. And exactly 400 years plus two days after Rosslyn's foundation date of Sept. 21, 1446, Neptune was finally "discovered," also during the same alignment. Quite the anniversary gift for those in the know!

Much has been speculated about what the Templars knew about Earth's early history not deemed "prudent" to reveal at the time, and how much of that knowledge was passed on to the Freemasons that has since been lost.

One of the Templars arrested on Oct. 13, 1307, and subsequently interrogated, claimed that during his "initiation" into the order he was shown the Christian cross, and was told "Put not thy faith in this, for it is not old enough." Is it possible that all adversaries in the current conflict have been "played the fool" over the past few millennia, in order to precipitate the much-prophesized "crisis of faith" that will introduce a new faith the suddenly faithless will flock to?

Is it possible that in order to find the things that once made us friends, we must first discover who's bright idea it was to make us enemies—and why?

Or is it already too late?

Templars and Masonic Connections



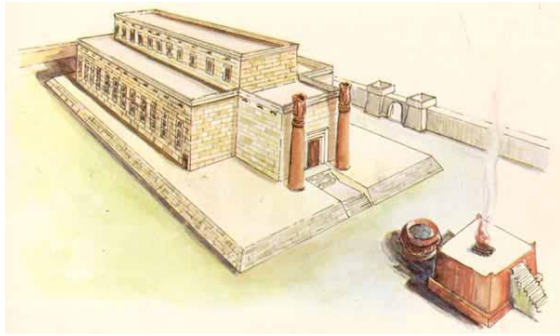
The chapel, built 150 years after the dissolution of the Knights Templar, supposedly has many Templar symbols, such as the "Two riders on a single horse" that appear on the Seal of the Knights Templar.

As early as 2000 serious doubt was cast on any connection between Freemasonry and Rosslyn Chapel by the Curator of the Grand Lodge of Scotland Museum and Library, Robert L. D. Cooper, who has written several books on the subject.

The claim that the layout of Rosslyn Chapel echoes that of Solomon's Temple has been analysed by Mark Oxbrow and Ian Robertson in their book, *Rosslyn and the Grail*:

An interior view showing the Apprentice Pillar and ornate carvings.





After what has been said here, in fact Rosslyn Chapel bears no more resemblance to Solomon's or Herod's Temple than a house brick does to a paperback book. If you superimpose the floor plans of Rosslyn Chapel and either Solomon's or Herod's Temple, you will actually find that they are not even remotely similar. Writers admit that the chapel is far smaller than either of the temples. They freely scale the plans up or down in an attempt to fit them together. What they actually find are no significant similarities at all. [...] If you superimpose the floor plans of Rosslyn Chapel and the East Quire of Glasgow Cathedral you will find a startling match: the four walls of both buildings fit precisely. The East Quire of Glasgow is larger than Rosslyn, but the designs of these two mediaeval Scottish buildings are virtually identical. They both have the same number of windows and the same number of pillars in the same configuration. [...] The similarity between Rosslyn Chapel and Glasgow's East Quire is well established. Andrew Kemp noted that 'the entire plan of this Chapel corresponds to a large extent with the choir of Glasgow Cathedral' as far back as 1877 in the Proceedings of the Society of Antiquaries. Many alternative history writers are well aware of this but fail to mention it in their books.

With regards to a possible connection between the St. Clairs and the Knights Templar, the family testified against the Templars when that Order was put on trial in Edinburgh in 1309.¹ Historian Dr. Louise Yeoman, along with other mediaeval scholars, says the Knights Templar connection is false, and points out that Rosslyn Chapel was built by William Sinclair so that Mass could be said for the souls of his family.

It is also claimed that other carvings in the chapel reflect Masonic imagery, such as the way that hands are placed in various figures. One carving may show a blindfolded man being led forward with a noose around his neck—similar to the way a candidate is prepared for initiation into Freemasonry. The carving has been eroded by time and pollution and is difficult to make out clearly. The chapel was built in the 15th century, and the earliest records of Freemasonic

lodges date back only to the late 16th and early 17th centuries. A more likely explanation however is that the Masonic imagery was added at a later date. This may have taken place in the 1860s when James St Clair-Erskine, 3rd Earl of Rosslyn instructed Edinburgh architect David Bryce, a known freemason, to undertake restoration work on areas of the church including many of the carvings.

William Sinclair Third Earl of Orkney, Baron of Roslyn and 1st Earl of Caithness, claimed by novelists to be a hereditary Grand Master of the Scottish stonemasons, built Rosslyn Chapel. A later William Sinclair of Roslyn became the first Grand Master of the Grand Lodge of Scotland and, subsequently, several other members of the Sinclair family have held this position.

These connections, whether real or imagined, to both the Templars and the Freemasons, mean that Rosslyn features prominently in conjectures that the Freemasons are direct descendants of the Knights Templar.

Finally, a Legacy in Stone

Over the years various churches, Guilds, the Templars, the Rosicrucians, and the Masons have all recognized something of their own traditions in the complex allegory presented by Rosslyn Chapel—an arcanum, a book in stone.

The Templars, too, have never lost their intrigue or mystery for us today. By exploring the major interrelated topics about this medieval military religious order, historians hope more information will come to light in the coming years. Let us recall, too, in our modern times, one of the Templars' important mottoes

“Carpe Diem!” (Seize the day!).

The Hierarchy of the Knights Templars



While today the Masonic Knights Templar doesn't perpetuate the belief of any direct lineage to the medieval Knights Templar we use their name in commemoration of the noble and Christian virtues they practiced. While we do commemorate and celebrate their deeds the American Templars have drifted and varied from the leadership structured established by the Crusaders who followed the Latin Rule of St. Bernard of Clairvaux.

Today the local level, the Commandery, is governed by a Sir Knight elected annually to serve as the Eminent Commander. To assist him in the government of meetings and in the conferral of the Order of the Temple, there are the following officers:

Generalissimo: Sits at the right-hand of the Commander, assists the Commander in his duties, and is charged to introduce the Grand Commander and his staff. This term originates from "generale" (Italian for General) and the suffix -issimo, itself from Latin -issimus, meaning "utmost, to the highest grade".

Captain General: This is a very important officer as he ensures the

Commandery is prepared for the reception of the Commander, and essentially executes a majority of all commands whether communicated through the Generalissimo or from the Eminent Commander directly.

Senior Warden: This officer is similar to the Senior Deacon seen in the Blue Lodge as he is one of the guides for candidates going through the Order of the Temple.

Junior Warden: This officer is also a guide to the candidates and has some similarities to the Senior Deacon, but also has some duties that are similar to that of the Marshall (giving instruction and charges to the candidates prior to initiation). He also assists the Senior Warden during parts of the conferral.

Prelate: From the Medieval Latin 'prelatus' meaning "clergyman of high rank." Some of the duties of this officer are obvious, but this officer is also charged with administering the vows to candidates striving to become new Sir Knights.

Treasurer: The duties of this officer are apparent and he should always practice those great moral virtues when over-watching the finances of the Commandery.

Recorder: This administrative officer's duties are just apparent as the Treasurers and much rests on his shoulders who sit in this seat.

Standard Bearer: As his name implies he is the keeper of the Standard, the banner of the Commandery, and like the Marshall of the Blue Lodge he is the one who presents the Nation's flag during the Pledge of Allegiance.

Sword Bearer: This officer is charged with protecting the Standard Bearer as well as leading the detail to present the flag for the Pledge.

Warder: Similar to the Junior Deacon of the Blue Lodge, this officer responds to alarms at the door of the Asylum as well as announcing the approach and departure of the Commander, or Grand Commander during his visitations.

Sentinel: Just as the Tyler guards the doors to the Lodge so too does the Sentinel protect the Asylum from those who are not entitled to be there.

The Commandery reports to the Grand Commandery, which is the state level, and which is presided over by the Right Eminent Grand Commander who is elected annually by the members who compose the Grand Commandery and the delegates from the Commanderies around the jurisdiction. The Grand Commander is assisted by officers similar to that seen at the local level with the

addition of "Grand" attached to their title as well as the addition of the position of "Deputy Grand Commander".

In some jurisdictions there are district representatives that mediate between the Commanderies and Grand Commandery, and who are regarded as the personal representative of the Grand Commander.

The next level in American Templary is known as the Grand Encampment and this body is presided over by the Most Eminent Grand Master. This Sir Knight is elected to serve for 3-years or Triennium. The Grand Master is assisted by a host of officers and advisers. Many of the officers are styled similar to those at the local and Grand level, but instead of a Grand Sentinel they have a Grand Captain of the Guard. There are also some additions that will be discussed as follows:

Department Commanders: These officers hold the status of Proxy for the Grand Master and hold authority over regions which include Grand Commanderies and local Commanderies not yet under Grand Commanderies. They are appointed and serve at his discretion.

Aides-de-Camp: These Sir Knights are assigned to assisting certain officers of the Grand Encampment as well as Past Grand Masters. These include the staff of the Knights Templar magazine, office administrators of the Grand Encampment, and Grand Banner Bearer.

This will serve as a basic understanding of the modern Masonic Knights Templar in America and will better help us look at the hierarchy of the medieval Knights Templar. Originally there were only four ranks, but this was due to the fact there were very few members. Once the Order expanded so did the ranking system. As with all things concerned the in the Templars the Latin Rule laid out how everything would be structured. With the original Templar Order we will start from the top and move our way down.

Grand Master: Serving as head of the entire international Order the Grand Master exercised supreme authority and only answered to the Pope. The Grand Master was an elected position and the Knight elected would serve for life, although that was not always a long amount of time as many Grand Masters lost their lives in battle which shows that he oversaw military operations as well as the administrative operations. There were some rare exceptions to this as a couple Grand Masters stepped down and retired from the position with the consent of the Pope. The Grand Master was treated with great respect by the monarchies, the Pope, and the members of the Order. His entourage included 4-

horses for personal use, a minimum of one cleric, two Knights, a Sergeant, a translator, a cook, a servant, and an administrative clerk.

Beneath the Grand Master there was a host of officers with specific duties, all laid out by the Rule. Some of these included Masters and Commanders of Lands and Provinces who reported directly to the Grand Master.

Seneschal: This officer served as the "right-hand man" of the Grand Master. His chief duties surrounded the oversight of much of the administrative operation, acting as an adviser to the Grand Master, and acted as head of the Order in his absence. Due to his administrative duties the Provincial Masters of Western Europe often reported to him. His duties were extremely important since the Western European lands were essential to the logistics and supplies needed to sustain the troops in the Holy Land. Like the Grand Master, he had his own staff which included knights, sergeants, clerics, and squires; horses; and supplies as an indication of his authority.

Marshal: While the Grand Master ultimately led the troops, when present, and the Seneschal assisted in the logistical and administrative needs of the Order, the Marshal was in charge of anything related to the war effort such as arms, training, horses, and gear. He also served as an adviser to the Grand Master. He also had an entourage assigned to his honoured station.

Under-Marshal: As the name implies this officer was directly under the Marshal and assisted in his duties. This officer was in charge of lesser equipment, equipment for the horse (bridles, saddle padding, shoes, etc), and assisted in with logistics from the side of the Marshal. He was also in charge of carrying the 'piebald banner' which was at the head of the procession and helped keep the stragglers together.

Turcopolier: Militarily this officer was third in line. He was charged with commanding the light cavalry/mercenaries and Sergeants.

Draper: Sometimes referred to as a 'Quartermaster', this officer was in charge of Templar garments, clothing, linens, and all tailoring needs. This was an important job and, according to the Rule, the Draper was superior to all Brethren after the Grand Master and Marshal; he had the authority to chastise all those whose clothing and linens were not in proper order. In his inspections he would also ensure that the grooming of the Knights was according to the Rule. He also had the power to remove items from members who appeared to have more than what was proper or who was acting with unnecessary pride.

Standard Bearer: This officer is similar to the modern officer bearing the same name, but in reality didn't actually carry the banner, but rather led the procession of soldiers that did. This officer came from the Sergeant class and was also known as the 'Confanonier'. He was also in charge of the Squires; paying them, training them, and ensuring they were performing their duties to standard.

Commanders of the Land: These Templar officers are similar to that of the Department Commander or Grand Commander in today's Masonic Templar Order. The 3 provinces or Lands were Jerusalem, Antioch, and Tripoli. The Commander of the Lands of Jerusalem was also the Treasurer of the entire Order and along with the Grand Master acted as a check-and-balance over the property of the Templar Order.

Provincial Masters: Similar to the Commanders of the Land were charged with governing the lands in Western Europe. Like their Eastern counterparts they were to govern the lands which included castles, farms, forts, strongholds, Bailies, and other estates. These Masters also had the duty of managing the revenue of the Order and recruiting new men to the Templar Order.

Bailli: This was a local or regional commander position and would usually be filled by a Knight, but in the absence of any Knights a Sergeant could fill it. He would preside over a "baillie" which would have been a district or division of a Templar Province. Within each Templar baillie were their preceptories.

Masters and Commanders: These officers were in charge of the local Commanderies or Preceptories. Particularly in the Western provinces, if there were no Knights present then this duty fell to a Sergeant.

Castellan: An officer charged with ensuring the protection of a Templar castle.

Casalier: An officer who oversaw the security and protection of a Templar farm or casal.

Admiral: While not renowned for their naval exploits in their early years, the Templars would eventually develop a working naval operation to assist in movement of troops, supplies, and treasures. This becomes increasingly apparent towards the end of the Templar years when their headquarters is moved to Cyprus. The role of Admiral was not necessarily one who was on the ships themselves, but one who controlled a shipyard or port.

Through these officer positions we've mentioned terms like Knights, Sergeants, and Squires. These were the classes, but there were also servants and the clerics to remember, and were arranged as follows:

Knights: The famous class who were known as the backbone of the battlefield; very few battles were fought without the Templars present. To become a Knight one had to be of noble birth and for such reason composed a small number in comparison to the total number of members within the Templar Order. A Knight wore the famous white mantle adorned with a red cross, kept their hair short, and were known for their bears which they were not allowed to shave. Quite often Knights would also be used outside the battlefield in advisory roles which could include sitting as Judge in lower courts.

Sergeants: The next class of Templar did not have to be from noble stock. As a display of their lower status than the Knights, they wore primarily a black mantle with a red cross, but sometimes would wear a brown mantle. This class was the chief support of the Order and as such much more versatile than the Knights as they not only would fight alongside the Knights, but also would be seen notaries, craftsman, blacksmiths, masons, or cooks - it all depended on what the needs of the Order were. They were given one horse, but no squires.

Squires: Squires were the young men who, just like in the movies, were there to assist the knight in any way possible, from polishing his weapons to feeding his horses. The difference for a Templar Squire is that this was often a hired position, especially in the first hundred years of the Order. It was only later that many Squires were there specifically to test themselves and their mettle and to climb to the order of Knight. They wore garb similar to that of the Sergeants.

Lay Servants: This class could run the gamut, from masons brought in to do building or repair work to personal servants to an officer. The hierarchical statutes of the Templar Rule laid out precisely how many of such servants each officer was allowed to have. For a Templar to have too many would be a sin of pride. Due to the number of masons and builders under the command of the Templars they were an institution not only known for their fighting skills, but were known to be capable of building great and expensive structures.

Clerics: One of the most important positions within a Templar Commandery was that of the Chaplain. This man had many important jobs, not ecclesiastical, but also secular in many ways. He was an internal priest for the Order. He had the power to hear confessions and to give absolution for sins; Templars were forbidden to give confession to anyone other than a cleric in the Templar Order

without Papal approval. These clerics were not answerable to local clerics or bishops, but only to the Pope.

Confrère: This was an associate member who served for a short period of time and who did not partake in the monastic vows.

As I stated above, the Knights made up a small portion of the entire Order. Quite often there was a 10:1 ratio of non-Knights to Knights in the Templar Order. Accompanying a group of Knights through Europe and the Middle East, there would be chaplains, Sergeants, administrative officers, translators, masons, engineers, carpenters, armourers, black-smiths, tent makers, rope makers, shepherds, tailors, gardeners, millers, cooks, and servants.

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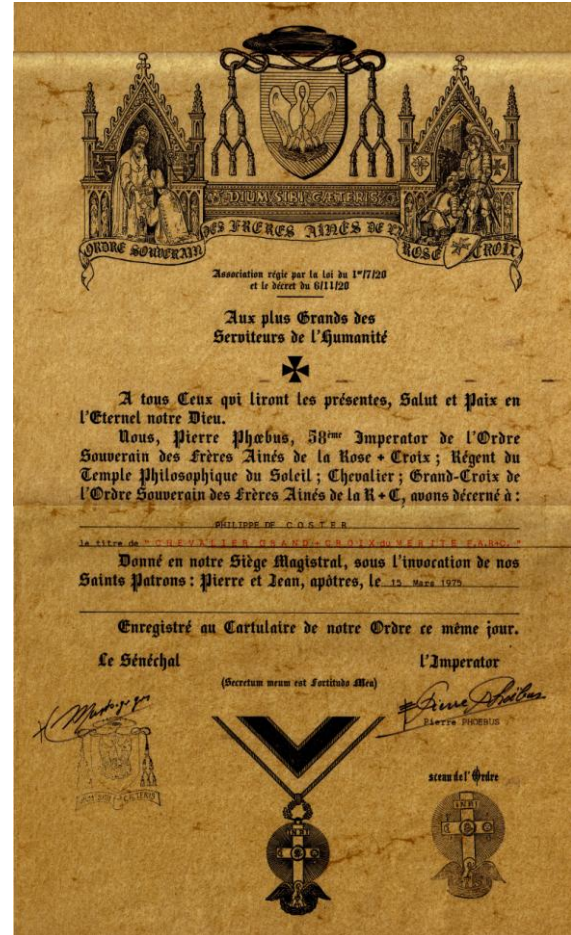
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